

TO THE MEMBERS OF THE  
**Native Races and Liquor Traffic United Committee.**

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139, PALACE CHAMBERS,  
9, BRIDGE STREET,  
WESTMINSTER, S.W.,

*22nd March, 1897.*

GENTLEMEN,

I have been informed by Mr. PELHAM and Mr. CLARENCE ROBERTS that you have done me the honour of inviting me to become your Honorary Secretary, and I should like to take the first opportunity of expressing to you my appreciation of the confidence you have placed in me in asking me to take this office, and, at the same time, to record the deep sense which I have of the responsibility which pertains to this post. It has been my privilege for some short time past to meet with those members of the Executive Committee who are able regularly to attend the Meetings, and I look forward with great pleasure to my duties in connection with the Committee. I could not, however, have accepted this office if I did not think that I could rely upon your hearty co-operation. With the small experience which I have had of the work, I very much need the kind sympathy and co-operation of every member of the Committee, and I know that you will kindly respond to my appeal. I shall endeavour, to the utmost of my power, to act loyally by the Committee, and to represent their views, as far as possible, whenever I am called upon to act in their name.

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But, before going further, I should like to refer in terms of the warmest appreciation to the noble work of the founders of this Committee, and particularly to the constant devotion of my predecessor in this office. Under ordinary circumstances it might have been advisable to delay before placing on record any proposals of my own, but the present is such a critical time that I am anxious that the Committee should know without delay what is in my mind, and that I may have the advantage of their guidance in many matters of business. For the sake of clearness we may deal in order with the following subjects:—

- (1) The general work of the Committee.
- (2) The special developments which I think are needed.
- (3) Some of the points which seem urgently to call for discussion at the present time.

## I.—THE GENERAL WORK OF THE COMMITTEE.

I take it that our Committee differs from most other Committees in being a representative body, and that it seeks both to act by means of the various Temperance and Missionary Societies represented upon it, as well as to carry on work from its own office, which seeks to unite these various interests round one centre. We must therefore depend, to a large extent, upon the activity of the representatives of each Society to work in their own spheres, and to make known, by means of these Societies, the decisions arrived at by the Central Committee, and the plans which may have been suggested for united work. In this way we ought to be able to reach a far larger constituency than could possibly be done from one office.

## II.—SPECIAL DEVELOPMENTS WHICH ARE NEEDED.

The present seems a suitable time for gathering round ourselves more helpers, both (a) At Home, and (b) Abroad.

(a) **At Home.** I am not sure how far we are in touch with some of the great commercial and business centres of our land, such as Birmingham, Manchester, Liverpool, Glasgow, &c., though in this, as in many other matters, I may be ignorant of what has been done in the past. However that may be, I think that this subject should engage the attention of the Committee at an early date. We need especially to use every effort to bring before Members of Parliament everywhere the urgency of the question, and it would, in my opinion, be desirable to approach some of our friends in the House of Commons; and, perhaps, in the first place, our Vice-Chairman, Sir JOHN KENNAWAY, with a view to the possible formation of a little Parliamentary Sub-Committee, who would watch over the interests of the cause, bring together our friends within the House, and generally advise the Committee as to any steps which should be taken.

(b) **Abroad.** We need, I think, to add to the number of our correspondents who may keep us up to date with the state of affairs as regards the Drink Traffic in different parts of the world. This matter also needs early consideration.

## III.—POINTS CALLING FOR EARLY DISCUSSION.

There are several matters which combine to make the present a great crisis in the history of the Committee:—

(a) The Brussels Act should come up for Revision in 1898, and therefore there is little time to be lost in bringing all the pressure we can to bear upon our own and other Governments to act rightly in this matter.

(b) The commencement of railways at Sierra Leone, the Gold Coast and Lagos; the successful expeditions in Ashantee, Benin and, most important of all, in Nupe, are opening up large territories to British commerce, hitherto almost untouched.

(c) The Lambeth Conference of Bishops is bringing together a representative assembly of leaders of Christian thought from all parts of the world, which gives an opportunity for obtaining great assistance in our work.

All these matters need to be considered, and I have therefore ventured to put them before you on paper, in order that you may be able to consider them at your leisure. There are one or two points which, however, suggest opportunities for immediate action :—

(1) Sir GEORGE GOLDIE is just returning, after his brilliant expedition on the Upper Niger. No one has done more than he in stopping the progress of the Gin Trade. I think we should take steps at once to offer him a suitable reception.

(2) A new Governor has been appointed to Lagos, in place of Sir GILBERT CARTER. I think we should ask him to receive a Deputation from our Committee, to put before him our views on the Liquor question.

(3) The Archbishop of Canterbury should be approached with regard to the possibility of meeting any of the Bishops about the time of the Lambeth Conference.

(4) Perhaps some steps might be taken with a view to forming a special Parliamentary Sub-Committee, if the suggestion has the approval of our Parliamentary leaders.

(5) Other points, such as the final arrangements for the Annual Meeting and Annual Report, will have to be dealt with very shortly, but the above seem to me to be the most pressing matters.

I have not referred in this Statement to the matter of Finance—not that I do not consider it a matter of grave importance, but because I believe that special developments of our work will bring in greater resources to our Treasury, and I would commend this matter to the earnest consideration of each member of the Committee. At present, however, I am not able to bring before you any proposals on this subject.

In conclusion, I should like to summarise what seem to me to have been in the past some of the guiding principles of this Committee, which I trust we may always keep before us in the future.

(1) We approach our work as members of Christian and philanthropic bodies, and as representatives of a Christian nation, and as such we seek in the first place GOD'S blessing upon our endeavours.

(2) Soberness and truth are the characteristics which we desire to be the basis of all our utterances, and we feel the necessity of guarding against rash or exaggerated statements.

(3) Whilst we are representatives of Christian bodies, we are not only dealing with a religious question. It is, we believe, one which vitally affects the commerce and administration of the great territories over which the British Government holds sway, and will materially affect the prosperity of the British Empire.

(4) At the same time, we recognise that this question is quite a different one from the Temperance question in our own country. Our work is not so much to save those who are already enslaved by the curse of drunkenness, but to protect Native Races, hitherto untouched, from the white man's vice, and to support native rulers in trying to defend their country from the inroads of European spirits. There is, therefore, great hope in our undertaking, and I venture to think that there is no more promising field for philanthropic labour than that in which we are engaged.

I should not close without expressing my hearty thankfulness for the work of my colleague, Mr. BODGER, without whose co-operation I feel that it would be useless to enter upon this post of responsibility. I shall hope so to be able to arrange my time as to carry out the duties with which you have entrusted me, and once more asking for your kind consideration and sincere co-operation in the work to which we have all put our hands.

Believe me,

Your obedient Servant,

CHARLES F. HARFORD-BATTERSBY.

P.S.—I shall be grateful if members of Committee will give me early notice of any matter which they wish brought before the Committee, and if they will communicate to this office any information which may be of interest, or inform us of any persons who would give evidence which might be helpful to our work.



AN  
INTERNATIONAL QUESTION  
IN  
WEST AFRICA

*How to deal with  
the Liquor Traffic.*

Native Races and Liquor Traffic United Committee,

139, PALACE CHAMBERS, 8, BRIDGE STREET, S.W

FEBRUARY, 1898.




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HOW TO DEAL  
WITH THE  
LIQUOR TRAFFIC  
IN  
WEST AFRICA.

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IN order to understand rightly the position of the drink traffic in West Africa, there are a number of different points to be considered. It is easy in general terms to condemn it, and it is possible for the superficial observer to bring forward certain points in its defence, but we need something more than this. It is important for us to know something of the habits of the people, of the manner and extent to which the trade is carried on, and its relation to other kinds of trade. Then it is necessary to remember the divisions of territory into which West Africa is divided and the special conditions which apply to each. And it is only after having carefully gone over the whole ground that we are capable of forming an opinion upon this great question.

So many statements have been made from time to time, some of them very contradictory in character, with regard to these various subjects, that we are happy to be able to present a careful review of the whole position, as the result of the visit of our Honorary Secretary to West Africa during the past summer. He was greatly assisted in his enquiries by the Acting Governor of Sierra Leone, Colonel Caulfield, and by the Colonial Secretary, Captain Gore, who kindly supplied him with information obtained from the District Commissioners in all parts of the Sierra Leone Colony. The Governor, Sir Frederic Cardew, had been interviewed in England and had contributed some valuable statistics.

In Lagos, the Governor, Major Mc Callum, did all in his power to assist in the enquiry, and with the help of Captain Denton, the Colonial Secretary, furnished some valuable evidence with regard to the state of affairs in the Lagos Colony, from the point of view of Government officials.

Sir Ralph Moor, the Consul-General of the Niger Coast Protectorate, kindly replied to a request for an expression of his views on the subject, and opportunity was also afforded for conference with officials of the Royal Niger Company, and also with the late Sir William Maxwell, then Governor of the Gold Coast.

Dr. Harford-Battersby also had the opportunity of conferring with missionaries, both European and African, of various denominations, also with a number of independent natives, some of them native chiefs, including so prominent an African as Sir Samuel Lewis, Mayor of Freetown. To all of these gentlemen hearty thanks are due for the courtesy with which they have assisted in the enquiry, and we hope they will accept this acknowledgement of the service which they have so kindly rendered.

To present in the course of a short report, even a tithe of the expressions of opinion which have thus been kindly put before us, would be both wearisome and unprofitable, and we therefore beg to offer some conclusions which have been arrived at, after careful consideration of the evidence, quoting here and there, statements that have been made, which illustrate some important points, and alluding to other sources of information open to the Committee, in order to present a clear view of the situation.

#### HABITS OF DRINKING.

IN THEIR HOMES.—Comparisons which have been made between the condition of affairs in England and in Africa, have not taken account of the very different drinking habits of the African. In the case of the African, he takes drink with him to his house, often hidden away within the wall of some compound, and here he carries on his drinking, without interfering much with the casual passer-by. In this connection the following remarks by Major Lugard are worthy of attention. Writing in the "Nineteenth Century" for November, 1897, he says:—

"It is worthy of remark that the comparison instituted between the streets of London or Glasgow and West Africa is most misleading. Drunken persons in England who perambulate the same streets as sober citizens, or make night hideous with their noisy uproar in the public houses, are exceptionally *en evidence*. The West African village, hidden away in the mangrove swamps, offers no such opportunities for observation, while even in the large but rambling coast towns the European quarter is separated from the places where the natives most do congregate, and it is rare for Europeans (especially traders and officials) to walk about in the heart of a native town, least of all by night."



AT FESTIVALS.—But the most excessive drinking takes place, as all witnesses admit, on the occasion of great festivals, such as Heathen Feasts, Funerals, Marriages, etc. On this point, the **Rev. James Johnson**, a native clergyman of Lagos writes:—

“Drink is used on almost every conceivable occasion, but more particularly at religious and marriage festivities, and still more at funerals. I learnt of an instance during my ministry at Abeokuta where the cost of rum and gin for the funeral rites of a rich native was £500. The information was supplied to me by an intelligent native, a friend of the deceased, who had kept account of the funeral expenses. It is easy for anyone to imagine the quantity drunk and the amount of evil produced on that occasion.”

The following may be quoted in support of this statement:—

**Rev. J. C. ENGMANN**, Gold Coast. “Sometimes at a funeral they use 100 gallons of rum besides gin.”

**Mr. FULLER**, Lagos. “They have four or five of these (big yearly festivals) in the year, and then much drunkenness ensues.”

**Rev. H. J. ELLIS**, Lagos. “Drunkenness is connected with feasts of all kinds.”

Unhappily, these festivals are in many places of very frequent occurrence, and it was on such an occasion that Bishop Tugwell stated that on visiting a small town in the Yoruba Country he found “all the town drunk.” This expression has been somewhat adversely criticised, but the Bishop confidently asserts that on the occasion he mentions he could not find a single sober individual, men, women and children, all being under the influence of liquor. Others have testified to having witnessed similar occurrences.

## EFFECTS OF DRINKING.

DRUNKENNESS OF CHIEFS.—A considerable amount of conflicting evidence has been received with regard to the occurrence of drunkenness, accounted for to a large extent by the habits of drinking which have just been mentioned, and which render it exceedingly difficult to estimate the amount of drunkenness which actually exists; but perhaps one of the most important points lies in the repeated statements which have been made by reliable authorities with regard to the drunkenness of chiefs in various parts of West Africa.

The reason why they should be more addicted to intemperance than others arises from the fact that they have greater means for obtaining drink, and also probably because in times past, large

presents of spirits have been made to them by traders, and even by Government representatives, though this is not so commonly the case at the present time as formerly.

The fact, however, remains that in many cases those who should be responsible for administering the local affairs of their districts, and to whom we must to a considerable extent look to govern the country, are utterly demoralised by drink.

**Major Lugard** gives a striking instance of this from his own personal observation in the Yoruba Country, on the borders of Borgu, when he was negotiating the Treaty with that country. He says:—

“In the far interior of Yoruba it is undoubtedly true that the chiefs and better class are alone able to buy spirits in any great quantities. One of the finest natives I have met during a fairly large experience in many parts of Africa was the chief of Saki in Yoruba. The disinterested generosity he displayed in lending me succour at a critical time, even at a grave risk to himself, I am not likely easily to forget. It would have remained wholly unknown to me that this chief—of magnificent physique and in the prime of life—was a complete wreck from Lagos drink, and doomed to a premature death, had he not asked medical advice, and the fact been revealed after medical examination by Dr Mottram. Yet this was in the very far interior, on the frontier of Borgu.”

**Sir Frederic Cardew** has also referred to the drunkenness of chiefs in the Hinterland of Sierra Leone, and in the course of his travels he could often detect the country which was ruled over by drunken chiefs by the neglect of clearing the paths, and other signs of misgovernment.

**Mr. Proudfoot**, a European Missionary working in Sierra Leone, gives an account of a chief whom he visited in the interior of the Sierra Leone Protectorate, who was also a drunkard. He says:—

“At Pangama I wished to see the chief, but was told that he had been busy all night and could not see me. This was true, as he had been drinking trade rum all night. A few days before, this man bent back his wife’s arm till her wrist was broken.”

Other instances no doubt could be given of the drunkenness of native kings, but it will suffice to mention one other, well known to Dr. Harford-Battersby. He says that the King of Onitsha is a hopeless drunkard, and one of the most deplorable instances of drunkenness he has ever seen. This king has practically no influence, and his drunken ways have been a serious obstacle to the progress of Onitsha.

GENERAL DRUNKENNESS.—Of course there are certain districts which are more prone to drunkenness than others, and it is on the coast that the greatest opportunities for drunkenness occur. We may here quote the words of the late **Mr. Joseph Thomson**, the eminent explorer, who negotiated the Niger Company's Treaty with Sokoto and who had great experience of West Africa, and who can have had no reason for making exaggerated statements. Speaking on May 18th, 1887, of his experiences on the Kru Coast, he said:—

“In wandering through some of the native villages on the Kru Coast one feels as if in a kind of Hades, peopled by brutalised human beings, whose punishment it is to be possessed of a never ending thirst for drink. On all sides you are followed by eager cries for gin, gin, always gin. Under their eager appeals one seems to hear the bitter reproach, ‘You see what you Christians have made us. You talk of peace and goodwill, and yet you put devils into us. Give us more drink that we may allay these cravings, and for a moment be allowed to forget our misery.’ The boast of many a village on that unhappy line of coast, is the amount of liquor they can afford to drink, the gauge of their wealth, and its proudest monument, the pyramid of empty gin bottles which adorns its square.”

It may be said that this is not recent information, and that things may have changed, but in a remarkable book just issued by a lady missionary, entitled “a Lone Woman in Africa,” who has been for nearly eight years on the Kru Coast, for the greater part of that time living alone amongst the people, we find that things are rather worse than better.

**Miss Agnes McAllister**, whose description of life on that coast is probably a better account of the customs and habits of the Krumen than has ever yet been published, writes:—

“One of the greatest obstructions in the way of the Gospel in Africa, is the rum traffic carried on by the European nations. A few years ago this traffic was not to be compared with what it is to-day. It is not long since one bottle of gin would satisfy all the people in a town; they used to take a spoon to drink it out of. But now when rum comes into town, not by the bottle, but by the barrel, I have seen men standing round it with brass kettles, tin buckets, iron pots, and tin cans, contending to see who could get the most, and then ending up in a fight. The little children stood around, sipping the last drops out of the dish father or mother had emptied. Many of the older people think it a good piece of fun to get a child drunk.”

Her account of one special case of death due to drinking quite accords with the description here given of the drinking habits of the people, and practically supports Mr. Thomson's assertion.

CRIME.—There is probably far less crime as the result of drinking than would be expected from the experience in this country. The

criminal statistics of Freetown, Sierra Leone, of Lagos, and of some of the other centres of the Lagos Colony, show an insignificant number of convictions for drunkenness during the past few years, and in these cases rather for minor offences than for such crimes as murder; the Superintendent of Police at Freetown, Sierra Leone, who had considerable experience of police work in England, has produced a careful report, showing the small proportion of crime which can in any way be attributed to drinking.

We shall allude further to this subject under the head of the remedies which have already been introduced, but it should be pointed out that crime does not usually take the same form in Africa as it does in England. If a man wishes to get rid of his neighbour, he is much more likely to poison him than to make a violent assault upon him, and fights in which the fists are used are almost unknown in Africa.

This, and the statement that has been made concerning the habits of the people, goes far to account for the absence of convictions in the places mentioned.

It should, however, be remembered that many cases of murder, immorality, and other serious offences have been noted as the result of drink in the evidence given from all parts of West Africa; and in many places there is little or no police supervision at all, which is only possible to any considerable extent in such towns as Lagos, or Freetown, Sierra Leone. Consequently, we cannot believe that drink does not have the effect of producing crime amongst the natives of Africa.

MORAL DETERIORATION.—But by far the most important effect of drink is found in the moral degradation of the people, which is witnessed to by missionaries from all parts, and it will be admitted that they are the best judges of the condition of the people in this respect. We have, moreover, some very significant statements in the report of **Sir John Kirk**, British Commissioner to Brass. In his report, issued in March, 1896, Sir John Kirk says with regard to the people of Brass:—

“Under judicious and firm handling, the Brass man ought to be both happy and useful; there is an ample field open to him in a deadly climate where white men cannot work, but his past intercourse with the European and the European trade, has taught him no good, and he is, as we find him, the result of circumstances which it will take time to alter.”

And again in a letter on the same subject, Sir John Kirk says:—

“The last four centuries of contact with Europeans and European trade has degraded rather than elevated or improved the people.”

**PHYSICAL DETERIORATION.**—It is difficult to speak with any certainty as to the effects of drink in producing physical deterioration, though we are convinced that serious physical harm is being caused to the natives of West Africa by the spirit trade. This opinion is borne out by many natives of West Africa, and there is a strong impression, which has been independently expressed by bodies of natives carefully questioned by Dr. Harford-Battersby, from Asaba and Obusi, two native towns on the Niger, that the taking of spirits by the women has led to their becoming barren. This statement is also supported by the Rev. James Johnson, of Lagos, and by others, and it seems to be the general view of the natives. Such a strongly expressed opinion, coming from a people who, though they have little knowledge of medicine, seem to be careful observers of the influences which are affecting their race, is exceedingly striking.

### INFLUENCE OF THE SPIRIT TRADE ON COMMERCE.

We have always contended that the trade in spirits, was opposed to the true interests of Commerce, and we have been supported in this contention, by the action of the Royal Niger Company, who, in the interests of trade, and not from grounds of philanthropy, have prohibited the Liquor Traffic from all the northern part of their dominions.

We have recently received a remarkable confirmation of this view, by comparing the statistics of the neighbouring possessions of Lagos (British) and Dahomey (French) during three years, from 1894 to 1896, which are as follows:—

#### LAGOS.

Year.	Total Imports excluding Spirits.			Total Import of Spirits.			Total Imports*		
	£	s.	d.	£	s.	d.	£	s.	d.
1894	399,904	15	10	117,139	18	10	517,044	14	8
1895	501,473	7	4	100,107	13	4	601,581	0	8
1896	713,967	7	11	58,399	13	2	772,367	1	1

N.B.—Duty on Spirits raised from 1s. to 2s. per gallon in October, 1895.

## ANNUAL DECREASE ON SPIRITS.

				£	s.	d.
In 1895	...	...	...	17,032	5	6
In 1896	...	...	...	41,708	0	2

## ANNUAL INCREASE OF OTHER IMPORTS THAN SPIRITS.

				£	s.	d.
In 1895	...	...	...	101,568	11	6
In 1896	...	...	...	212,494	0	7

## NET ANNUAL INCREASE, INCLUDING SPIRITS.

				£	s.	d.
In 1895	...	...	...	84,536	6	0
In 1896	...	...	...	170,786	0	5

\* It should be noted that in the above tables, goods in transit, and exports of manufactured goods have been deducted, so as to give a more correct view of the actual trade of the Lagos Colony. This is practically the same system as that adopted in the Blue Book of May, 1897, c. 8480) p. 19.

## DAHOMÉY.

Year.	Total Imports excluding Spirits.	Total Import of Spirits.	Total Imports.
	Francs.	Francs.	Francs.
1894	5,902,723	1,862,882	7,765,605
1895	7,380,850	3,161,369	10,542,219
1896	5,555,161	4,174,087	9,729,248

N.B.—No change in duty on Spirits, which was about 8d. per gallon.

## ANNUAL INCREASE ON SPIRITS.

In 1895...	...	...	1,298,487 francs.
In 1896...	...	...	1,012,718 francs.

## ANNUAL VARIATION IN OTHER IMPORTS THAN SPIRITS.

In 1895, an increase of 1,478,127 francs.  
In 1896, a decrease of 1,825,689 francs.

## ANNUAL VARIATION IN IMPORTS, INCLUDING SPIRITS.

In 1895, an increase of 2,776,614 francs.  
In 1896, a decrease of 812,971 francs.



A glance at these tables reveals the following striking facts :—

The proportion of spirits to total imports in the Colony of Lagos which was 22·65 per cent. in 1894, fell to 16·64 per cent. in 1895, and to 7·56 per cent. in 1896. According to views that have been widely put forward by administrators and traders, it might be expected that the trade of the Colony would be seriously affected by the diminution of the import of spirits shown above, especially since, as will be presently shown, the import of spirits into Dahomey, increased by leaps and bounds during these years; and hence we should have been led to believe that the trade of Lagos would be almost entirely diverted to Dahomey. What has actually been the case?

In the year 1895, during which there had been a reduction of the import of spirits of £17,032. 5s. 6d. compared with the import of the previous year, the increase of other imports than spirits was £101,568. 11s. 6d. or a net increase, including spirits, of £84,536. 6s. The decreased amount of spirits in 1895, being probably due to the doubling of the duty in October of that year.

The reduction of the import of spirits in 1896, when the effect of the increase of duty would be more fully experienced, was £41,708. os. 2d., the decrease in the import of spirits being more than double the decrease noted in the previous year.

The effect produced upon the general commerce of the Colony is most startling. In 1896, the increase of other imports than spirits, was £212,494. os. 7d.; more than double the increase of the previous year, whilst the net increase, including spirits, was £170,786. os. 5d.

Finally, if we take the increase of general imports in 1895 and 1896, excluding spirits, over 1894, a period of two years, we find it is £314,062. 12s. 1d., the total of general imports in 1894 being only £399,904. 15s. 10d.; whilst the net increase in the same period was £255,322. 6s. 5d. or an increase of nearly 50 per cent. on the total in 1894.

The benefit which this must be to British Trade is even more clearly shown when we state that 96·42 per cent. of the spirits imported during the three years came from Germany; by far the greater proportion of other imports being from Great Britain. Thus we note that in 1896 of such imports as cotton goods, haberdashery, hardware, provisions, silks and wearing apparel, 85 per cent. came from Great Britain.

We now turn to consider the position of Dahomey during this period. Here the proportion of spirits to other imports rose from 23'98 per cent. in 1894, to 29'98 per cent. in 1895, and to 42'90 per cent. in 1896. The duty remained at 8d. per gallon throughout this period.

In order to make the comparison more easy to follow with the figures given for Lagos, we are changing francs into pounds, regarding 25 francs as equivalent to a pound. We then get the following approximate result.

The increase of spirits imported into Dahomey in 1895 over the amount imported in 1894 was about £51,939. 9s. 8d. In 1896 there was a further increase of about £40,508. 14s. 6d.

In 1895, when the increase in the spirits imported was so large, general products had increased by about £59,125. 1s. 7d. the net increase including spirits being about £111,064. 11s. 3d.

In the year 1896, however, when there was a further large increase in the amount of spirits imported, there was a decrease, compared with the previous year, in the general products other than spirits, of £73,027. 11s. 2d. which makes the general imports for 1896 £13,902. 9s. 7d. less than they were in 1894; whilst there was a net decrease on total imports of £32,518. 16s. 9½d. in 1896 compared with the total imports of the previous year.

We have not been able to procure similar statistics for the same three years from the Gold Coast, nor have we obtained from Sierra Leone figures which can be compared in the same way as those given above; but the statistics that we were able to get from Sierra Leone practically tell the same tale, that reduction in the amount of spirits imported is likely to lead to considerable increase of general products. These figures will be found under the head of "Remedies already employed." Reference to this will show that whilst in 1896, the amount of revenue from duty on spirits was £16,180 less than that raised from the same source in the previous year—probably owing to a considerable raising of the duty, viz., from 3s. per proof gallon to 3s. per liquid imperial gallon—in the same year revenue from other sources increased by £7,989. It should be mentioned that in 1896 there was a slight increase in the ad valorem duties, but Sir Frederic Cardew informs us that this cannot be said to account for so great an increase, which must indicate a very considerable development of trade in other goods than spirits.

These facts, obtained from official statistics, clearly prove what everyone must have noticed who has visited West Africa, viz., that where gin goes, very little else is wanted. The taste has been created for imported spirits, and if large quantities are sent into the country, it cannot but take the place of other trade.

### CLASSES OF PEOPLE WHO DRINK.

It will be unnecessary to say very much as to the different classes who indulge in imported spirits. It is a remarkable fact that Europeans are hardly ever found to touch trade gin or rum, in spite of the verdict which has lately been given on a specimen of gin brought to this country, that it is "a pure spirit flavoured with essential oils;" nor are trade liquors drunk to any great extent by educated Africans in our British Colonies, far the larger proportion being consumed by native chiefs and their people, who, in many cases, know no better, or while realising the evil that is being done, feel themselves powerless to withstand it.

It is remarkable in how many cases we are told that even women and children partake of spirits. One writer, the **Rev. James Johnson**, in answer to a question asking what classes of people drink spirits, replies:—

"Boys and girls in increasing numbers, many of whom are as babes being taught to drink, their parents accounting the use of the white man's rum and gin an excellent thing and a token of importance and a proper thing for them to give to their little ones, just as one would indulge a child in the use of sweets."

But it has been said that Mohammedans do not drink, and it has been inferred that if Mohammedanism could be introduced, spirits would be excluded. It is no doubt true that the drinking of spirits is quite contrary to the Mohammedan religion; but on this point again the **Rev. James Johnson**, writes:—

"Mohammedans profess not to drink spirits, but besides many of them being, contrary to their profession, traders in liquor, there are to be found among them in some of the districts many who drink."

The same writer also stated that in one large town in the interior the chief trader in spirits was a Mohammedan.

### CHARACTER OF SPIRITS.

Recent analyses, seem to have shewn that trade gin is free from

the ordinary impurities of alcohol. Nevertheless, there are other practical proofs of the character of the spirit which must not be forgotten.

**Bishop Oluwole** very well stated this point in a speech at the Colonial Institute, replying to a paper by Sir Gilbert Carter:—

“With respect to the quality of these spirits, I am, of course, no expert; but what I will say is, that the imbibing of strong drinks—even of the best quality—in large quantities must be injurious, and our point is, that cheap ardent spirits are being imported into the Yoruba country, and people are able to get drunk at very little cost. A case of gin containing twelve bottles (one and three-quarter gallons) is invoiced to West Africa at 2s. 11d.”

**Major Lugard** has quoted a number of opinions concerning trade spirits, by those who have defended the Liquor Traffic. These witnesses refer to the gin and rum sold in West Africa as a “a poisonous import,” “semi-poisonous compounds under the name of gin,” and the Major adds:—

“It were easy to multiply this evidence almost indefinitely, but enough I think, has been adduced to prove that the Liquor Traffic is debasing to the Natives.”

As an illustration of the view taken by most traders, the following story has been told to us:—

“A certain European, an Anglican Clergyman, visited one of the English firms at Lagos. He saw the European agent there giving away as presents to the Krooboys, trade gin and rum. The Krooboys were drinking and appeared to be jolly. The Clergyman, anxious to teach the European agent that it is not right to give to others what we would not like ourselves, said to the agent ‘I would like to have a glass.’ The agent refused to give him one. The Clergyman asked ‘Why?’ The agent said ‘It is not good for you. It is fire-water; it is only turpentine and rotten ingredients. I would not take it myself.’”

Without laying too much stress upon the details of this case, we may refer to it as typical of the views of a large number of those who deal with it.

To sum up, we may say that:—

- (1.) Trade Spirit is very cheap.
- (2.) Europeans are hardly ever known to touch it, and any who did so would be looked upon as having distinctly lowered themselves.
- (3.) It has been frequently used by Europeans to mix paint with, instead of turpentine.
- (4.) It has a degrading effect upon those who drink it.

## NATIVE DRINKS.

There are two main arguments which are used in defence of the Drink Traffic, and though they are absolutely contradictory, they have frequently been used by the same people.

On the one hand, it is contended that the African is so sober by nature that even if he gets European spirits, he is not likely to use them to excess.

On the other hand, it is practically stated that the African is already such a drunken wretch by the use of his native intoxicants that it is quite a charity to give him so harmless a stimulant as trade gin in its place.

It is this latter argument which we have now to deal with, and as an illustration of the view which is held by many European officials, we may quote the following from a letter from **Sir Ralph Moor** the Consul-General of the Niger Coast Protectorate, who says:—

“From personal observation in the Protectorate, I can state that while a man who gets drunk on imported spirits on one day is fit and able to do his work on the following, the man who becomes drunk on native fermented liquor will be absolutely unfit for work for from 1 to 4 days, and a continuance of the abuse of such drink ruins the native both mentally and physically, much more quickly than the abuse of imported spirits. Having now for some years carefully observed the mode of life and circumstances of work of the native in the Niger Delta, and the Protectorate Territories, I am of opinion that the conditions of his life and work are such as to render the moderate use of a sound spirit beneficial rather than harmful.”

**Dr. Harford-Battersby** took very special trouble to investigate the action of native drinks during his recent visit to West Africa, and as he had on three previous occasions resided in the district of the Upper Niger where the introduction of trade spirits is prohibited by the Royal Niger Company, and where the action of native beverages might be seen apart from the use of gin and rum, he has some right to speak on this question, especially since he had very close opportunities of observing the habits of the natives, travelling about as he did on various occasions in native dress, and often sleeping in a native house in the midst of a native town.

Writing on this subject, **Dr. Harford-Battersby** has said:—

“There are two chief kinds of drink which natives are able to procure, and which may under certain circumstances be intoxicating. These are (a) palm-wine; (b) beer made from Indian corn. It is not often that

both of these can be obtained in any quantity in the same place. (a) Palm-wine is the sap of the palm tree, and when freshly drawn is non-alcoholic. It, however, undergoes fermentation, and after a time may have intoxicating properties, but at the end of two or three days it is spoilt, (b) Corn-beer is generally made from maize by a process of fermentation: when freshly made it is said to be like light Lager beer, but if kept it may produce intoxication. With regard to some of the opinions expressed as to the intoxicating effects of these, I may say that Native Christians and missionaries and independent Africans on the Niger, in the Delta of the Niger, at Lagos, at Sierra Leone, and on the Gold Coast unite in saying that you cannot compare the effects of these drinks with imported spirits, from the fact that the quantity necessary to intoxicate is so much greater, and that most people partake of them when they are practically non-alcoholic.

“I was told in Sierra Leone that in some cases palm-wine is mixed with roots which cause intoxication, and probably this fact accounts for some particularly evil effects which have been mentioned by Europeans. On the other hand, it must be stated that many European officials and traders believe that these drinks are productive of much harm, and the Superintendent of Civil Police in Freetown, states that he has traced most cases of intoxication brought into the courts to palm-wine. But perhaps the strongest evidence that trade spirits are the chief cause of drunkenness rather than native liquors is found in the fact that where the former are taken away, drunkenness is very greatly reduced, and, I should be inclined to say, almost unknown. Besides, it should be borne in mind that the production of these drinks is limited in the first instance quoted by the number of oil-palms, each of which only gives a certain amount, and that the process of distillation appears to be unknown. Even if it were assumed, however, that this volume of evidence from native sources were utterly false, there remains, as Sir Samuel Lewis has pointed out, the fact that two wrongs cannot make one right. If the Natives choose to poison themselves, this does not justify us in helping them to do it.”

## HOW THE TRADE IS CARRIED ON.

Although great changes have taken place in recent years, in the manner in which the drink traffic is carried on, still in most cases it is radically different from that which obtains in this country.

GIN AS A CURRENCY.—In many parts of West Africa to-day, gin is practically the currency of the country. For instance, in the Niger Coast Protectorate, payment for produce brought in by the natives has in the past been chiefly made in gin, though we understand that an attempt is to be made by the Government of that district to introduce cash.

The natives too, use gin, in many places, as the chief article of barter. This also seems to be the case in the Delta region of the



Royal Niger Company's territory, where a missionary found it difficult to obtain necessary food because he would not pay for it in gin.

A very few years ago the wages of labourers were almost entirely paid in spirits. This is however not nearly so common as formerly.

COMBINATION OF SPIRIT AND GENERAL TRADE.—We often hear traders say, "If I do not sell gin, I cannot sell my cloth or other goods." How far this may be the case, it is difficult to say, but it is very unfortunate that general trade should be carried on in the same stores with the sale of spirits, so that the two should have so close a connection as is usually the case. Happily, there are a good many firms now in West Africa, who do not trade in spirits, and who yet are able to carry on their business. As long, however, as gin is so largely presented in payment by merchants for native produce, it will certainly be accepted.

### DISTRIBUTION OF THE SPIRIT TRADE.

Calculations as to the amount of spirits consumed per head of population have usually been based upon the erroneous impression that spirits are equally distributed throughout the whole of West Africa. This is very far from being the case, and it is clearly proved from the evidence which lies before us, that by far the greater amount of drinking is carried on in the towns near the coast, whilst proportionately, a small quantity penetrates into the Hinterland, where the price of it is too high for any but the richer natives.

The evidence on this point is practically unanimous. For instance, officials from some of the posts furthest inland in the Protectorate of Sierra Leone inform us that very little spirit penetrates so far, and the same witness is borne by missionaries in the interior of the Yoruba Country; whilst both officials and missionaries in the Yoruba Country are agreed that the worst drinking is carried on in such a town as Abeokuta, which can be reached by canoe from Lagos.

### THE TRADE IS INCREASING.

In spite however, of what has been said, it is certain that the traffic is increasing, and it will no doubt increase much further, seeing that better roads are being made, and railways constructed.

## NATIVE OPINION.

Native opinion is, as a rule, very strongly opposed to the spirit trade. Last year a very large and enthusiastic meeting was held at the Wilberforce Memorial Hall, Sierra Leone, when resolutions were passed condemnatory of the traffic. This meeting was addressed by Sir Samuel Lewis, Mayor of Freetown, and was attended by representatives of various interests in the Colony of Sierra Leone, and by native chiefs from the Interior, who were unanimous in wishing to see the Drink Traffic checked.

Important meetings have also been held in various parts of the Yoruba Country, and from Abeokuta a Memorial, praying that the traffic might be stopped, received the names of 8,207 people. This is one of the most powerful arguments that can be adduced in favour of dealing with this question.

## REMEDIES ALREADY IN FORCE.

It is with very great satisfaction that we are able to state as the result of our recent enquiries, that considerable improvement has taken place in many parts of the territories administered by Great Britain, owing to measures which have been adopted either to prohibit or to restrict the trade in spirits, since the last Brussels Conference. These measures include one instance where prohibition has been carried out, others where the trade has been to some degree restricted by increased duties, and again some cases where local ordinances concerning the sale or distribution of spirits have produced a good effect.

PROHIBITION.—For some reason or other, no attempt has been made to establish zones of prohibition, as laid down by the Brussels Act, except in the territory of the Royal Niger Company. With regard to the other British Possessions, we find on reference to page 23 of the Blue Book (West Africa C. 8480) issued in May, 1897, that **Lord Knutsford**, when sending the Act out to the Colonies, in a despatch dated 6th February, 1891, wrote as follows :—

“As regards the traffic in spirits, no action appears at present to be required, as the rate of duty levied is already equal to, or greater than the minimum required by Art. XCII. You should however, report whether any zone of prohibition under Art. XCI. is required.”

“In reply to this, the Governors of the Gambia and the Gold Coast, reported that no zone of prohibition was required; the Governor of

Sierra Leone did not distinctly deal with the point, but it may be assumed from his despatch that he had considered it, and the Governor of Lagos omitted to take notice of it."

How far it is possible to establish zones of prohibition in the Hinterland of most of the West African Colonies, it is difficult to say, but it seems very unfortunate that an attempt was not made at that time to protect the large Mohammedan population in the interior of Lagos and the Gold Coast from the inroads of the Drink Traffic.

With regard, however, to the Royal Niger Company, since 1890, the trade in spirits has been entirely prohibited from the Company's Dominion north of the 7th parallel of north latitude. This prohibition has been, as far as we can see, loyally carried out, and quite an insignificant amount of liquor seems to have been smuggled beyond the prohibited zone. This action was taken, as Sir George Goldie has frequently pointed out, not in the first place on philanthropic grounds, but because he, and the Company with which he is connected, believed that they were acting in the truest interests of commerce, in thus dealing with this question.

**Sir George Goldie** in addressing the Native Races and the Liquor Traffic United Committee on the 27th February, 1895, said:—

"But it might also be asked, whether in many parts of West Africa commerce, as a whole, would not greatly suffer from a prohibition of the sale of spirits. No doubt the aggregate of trade would diminish temporarily, but the question which merchants have to put to themselves, and which the Powers have to ask, is that which the Council of the Royal Niger Company put before their shareholders. Is it not better to suffer a temporary diminution of trade, with the prospect of reaping the permanent benefit which must accrue from putting commerce on a sounder foundation? Unless this question is answered in the affirmative as it was at once answered by the shareholders of the Company, all hopes of developing Africa and raising it to the standard of Europe, must be abandoned. It is on this practical ground alone, that I have for so many years urged this question."

**INCREASE IN DUTIES.**—We give below, a table showing the duty per proof gallon (imperial) in force in the year 1894 in each of the possessions on the West Coast, the names of the possessions being placed in geographical order, going from north to south.

It should be noted that as different standards prevail in the various possessions, the duties given have been reduced to a uniform scale.

		Name of Possession.	Duty per Proof Gallon (Imperial).	Mother Country, etc.
			s. d.	
1		Senegal ... ..	1 2*	France
2		Gambia ... ..	1 6	England
3		Portuguese Guinea ... ..	0 6½	Portugal
4		French Guinea ... ..	0 9	France
5		Sierra Leone ... ..	3 0	England
6		Liberia ... ..	3 0	Independent
7		Ivory Coast ... ..	3 9	France
8		Gold Coast ... ..	West of Volta.	England
			East of Volta.	
9		Togoland ... ..	1 0	Germany
10		Dahomey, etc. ... ..	0 8	France
11		Lagos ... ..	2 0	England
12		Royal Niger Company ... ..	2 0	England
13		Niger Coast Protectorate... ..	2 0	England
14		Cameroons ... ..	1 10	Germany

\*Plus 12 per cent. *ad valorem* on Foreign Spirits.

Some changes have been made since that time, but the list is approximately correct.

We have shown from the statistics given of Lagos and Dahomey the very remarkable result of an increase of duty upon the amount of spirits imported; so that whilst much remains to be done, good has resulted from such an increase, and this has also been noted in the Niger Coast Protectorate.

But perhaps the most remarkable example of the effect upon the revenue of a colony, may be shown from a reference to the following statistics, which have been kindly supplied to us by Sir Frederic Cardew, Governor of Sierra Leone:—

### SIERRA LEONE.

Year.	Value of Total Imports.		Quantity of Spirits.	Duty.		Total Revenue Customs.		Remarks.
	£	s. d.		£	s. d.	£	s. d.	
1891	453,378	2 9	235,217	23,521	12 3	74,427	12 4	Duty raised from 25. to 3s. per Proof Gallon.
1892	413,117	5 0	243,702.4	24,370	7 8	73,969	9 8	
1893	417,465	14 4	207,506 8	27,603	2 2	76,381	10 8	
1894	478,024	12 1	222,463.3	33,369	1 2	84,808	10 4	Duty raised to 3s. per Imperial Gallon.
1895	427,337	15 4	246,676 8	36,992	18 10	87,518	5 1	
1896	463,761	13 10	138,743.1	20,812	14 7	79,327	11 2	

It will be noticed that with the increase of duty in 1893 from 2s. to 3s. per proof gallon, the quantity of spirits imported diminished by 36,195·6 gallons, but the revenue from spirits increased by £3,232. 14s 6d.

In the next two years the quantity of spirits imported increased, until in 1895 it was rather more than the amount imported in 1892 before the duty was raised, the revenue correspondingly increasing.

In the case of the latest increase in duty in Sierra Leone, in the year 1896, when the rate was changed from 3s. per proof gallon to 3s. per liquid (imperial) gallon, which meant a considerable raising of duty, the amount of spirits imported diminished by 107,933 gallons. The revenue from spirits diminished by £16,180, whilst at the same time other trade products yielded £7,989 more revenue.

Thus it may be hoped that other trade products will increase to such an extent that any decrease in revenue, owing to the diminished amount of spirits imported, will be more than compensated for.

It will be noted that in 1896 the value of total imports was considerably greater than in the previous year, and was greater than the total of any years quoted, with the exception of 1894.

REGULATION OF THE CHARACTER OF SPIRITS.—The Governor of Lagos, **Major McCallum**, and **Sir Ralph Moor**, Consul General of the Niger Coast Protectorate, have drawn our attention to the danger of introducing spirits in a concentrated state, as is sometimes done, notably in Dahomey. On this matter **Sir Ralph Moor** says :—

“Such spirits are not supposed to reach the consumer in the concentrated state, but I am aware that they sometimes do, with most disastrous results. I consider the attention of your Committee might be directed towards this trade, as the import of such spirit gives the native an opportunity of using a much stronger spirit than that ordinarily imported, and further leads to much dishonesty in trade in the diluting of the concentrated spirit for retail sale.”

LOCAL ORDINANCES.—We will not enter at length here into the various methods which have been adopted in different colonies for regulating the distribution of spirits. Thus in Sierra Leone and the Gold Coast at least, ordinances exist forbidding the giving of presents of alcohol to native chiefs.

Regulations have also been made with regard to the giving of licenses, which have had a beneficial effect in the larger towns.

The practice has also been abandoned in a large number of cases of paying wages in spirits, a system which was fraught with very evil consequences.

It is also satisfactory to know that in the chief coast towns cash is now the currency, so that greater freedom is afforded to the native in choosing his own goods, and there is not the same temptation to indulge so largely in liquor.

In this and in other ways, we most thankfully acknowledge that some good has been done. A great deal still remains to be done, but it is due to those administrators who have done their best to deal with this question—and we believe that at the present time, all our West African administrators are seeking to deal with it—to say that there is already evident improvement, and we trust that this will encourage them to continue their efforts, so that in British territory at least, our fellow-subjects may be safeguarded from the evil influence of the drink traffic, both on our commerce, and on the morals, and physique of the natives.

### REMEDIES PROPOSED.

INTERNATIONAL AGREEMENT.—By far the most important matter which has been occupying us ever since the last Brussels Conference, was the possibility of procuring international agreement in this matter, and no result will be reached which is really satisfactory to the native races of West Africa unless such agreement can be arrived at.

The points which should be urged upon the representatives of the Powers who may meet together to consider this matter, are briefly as follows :—

(1.) The desirability of prohibiting the importation of spirits into districts where the use of distilled liquors does not exist or has not been developed or where either on account of religious belief or for other reasons, the people of that district are opposed to the trade; and that this should be loyally carried out by all the Powers having Possessions in West Africa; and

(2.) That in places where prohibition is deemed impossible from the existence of a well established trade, a uniform duty should be established of not less than 4s. per proof (imperial)



gallon, a regular, gradual, increase taking place at intervals which might afterwards be decided ; and that these duties should be uniform in all the Possessions of the West Coast.

This proposal has been adhered to by the Committee, as one which they believe to be a thoroughly practical one, and the principle has been strongly urged upon them by Sir Frederic Cardew, Governor of Sierra Leone.

The policy of restricting the trade by gradually increasing duties is also recognised by almost all administrators. On this point **Sir Ralph Moor** states :—

“My personal view of the liquor traffic in the Protectorate territories is that a heavier duty should be imposed, and restrictions in the form of licenses &c. be enforced with regard to the sale ; also that steps should be taken to ensure such spirit as is imported being better matured than that now admitted.”

It should be added however that Sir Ralph Moor sees difficulties in the way of an additional increase in duty in the Protectorate at the present moment as it is not long since the duty was doubled, but he looks forward to an increase in the future, and it would no doubt be more easy to effect this change if other Powers would consent to raise their tariff.

We believe that the arguments we have adduced above are sufficient to show that such a policy would be beneficial to commerce, and would lead to the greater development of the various Possessions of West Africa. We have seen how the trade of Dahomey has been prejudicially affected by the large amount of spirits now imported into that region, owing to the comparatively low duty existing there ; and we believe from this and other facts that the best interests of this and other Powers concerned in the government of West Africa, as well as of the native races of the Coast, would be furthered by prompt and effective steps to restrict the Liquor Traffic in West Africa.

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*They confidently appeal to the readers of this pamphlet to furnish this sum, and if possible to become regular subscribers to the work of the Committee.*

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THE ELEVENTH  
ANNUAL REPORT

OF THE

United Committee

FOR THE PREVENTION OF THE

DEMORALIZATION OF NATIVE RACES

BY THE

LIQUOR TRAFFIC.

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OFFICE :

139, PALACE CHAMBERS, 9, BRIDGE STREET,  
WESTMINSTER, S.W.

31st March, 1898.







# Native Races and the Liquor Traffic United Committee.

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FOR THE PREVENTION OF THE

## Demoralization of Native Races

BY THE

## LIQUOR TRAFFIC,

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AS AT MARCH 31st, 1898.

Native Races and the Liquor Traffic  
**UNITED SCOTTISH COMMITTEE.**

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The following Churches and Associations are represented upon the United Scottish Committee, viz. :—

Church of Scotland.

Free Church of Scotland.

United Presbyterian Church.

Scottish Episcopal Church.

Congregational Church.

Evangelical Union Church.

Gospel Temperance Union.

Good Templars and Scottish Temperance League.

Scottish Permissive Bill Association.

Edinburgh Band of Hope Union.

United Scottish Committee on Native Races and  
the Liquor Traffic.

REPORT FOR 1897-98.

THE most noteworthy event in connection with our work during the past year has been the visit of Dr. Harford-Battersby to Scotland, on the invitation of our Committee, when successful public meetings were held in Edinburgh and Glasgow on 2nd and 3rd March.

The Edinburgh meeting took place in the Free Assembly Hall there. Lord Overtonn, who takes a warm interest in the cause, and who was to have presided, was prevented from doing so by illness. His place was taken by the Rev. Dr. Bannerman, Perth, as Chairman of the Scottish Committee. Dr. Battersby's address, illustrated by the admirable photographic views taken by himself during his recent visit to Africa, made a strong impression, and was very warmly received by the audience. Excellent addresses were also given by Professor Jas. Orr, D.D., Edinburgh; Rev. John Campbell, Buccleuch Parish Church, Edinburgh; Rev. Cauou Winterbotham, Edinburgh; Rev. Wm. Ross, Cowcaddens Church, Glasgow; Frederick Moir Esq., Secretary of African Lakes Corporation, and others.

Resolutions were unanimously adopted at the public meetings, both in Edinburgh and Glasgow, expressive of confidence in the London Committee, and asking Government to use its influence in connection with the approaching International Conference of the Powers of Europe, so as to secure that, whenever possible, the trade in spirits in West Africa should be prohibited, and that, elsewhere, there should be a constantly increasing duty, commencing at not less than four shillings per gallon, which should be uniform in all the Colonies and Protectorates on the West Coast of Africa.

Memorials to this effect, signed by the Chairman in name of the meetings, were sent to Lord Salisbury, as Secretary of State for Foreign Affairs, and to Mr. Chamberlain, as Colonial Secretary. These were courteously acknowledged.

In name of the Committee,

D. DOUGLAS BANNERMAN, D.D.,

*Chairman.*



# ELEVENTH ANNUAL REPORT.

1897-98.

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**I**N presenting their Eleventh Annual Report, the Committee feel they are justified in speaking of the past year as one of the most eventful in the history of the Committee.

Ever since the Brussels General Act of 1890-1 came into force the Committee have been working with the view of gaining a fresh Conference of the Powers in order to consider once more the subject of the Liquor Traffic in Africa, and to secure International agreement in this matter. At last, at the beginning of the present year, we were informed that invitations had been issued by the Government of Belgium to the Powers of Europe to a Conference with reference to the Liquor Traffic in West Africa. The time at which the Conference will take place, and the names of those Powers who will take part in it, have not yet been announced; but the Committee feel that the mere fact of a Conference being convened testifies to the importance of the subject, and encourages them to go forward with fresh determination to their work. It may be noted that this is the first occasion on which a Conference has been summoned to consider the subject of the Liquor Traffic alone. At the last Brussels Conference the question of the trade in spirits was introduced largely at the instance of this Committee, but the Conference had been summoned to deal with the questions of the slave trade and the trade in arms and gunpowder. At that Conference, as is well known, certain regulations were drawn up with regard to the trade in spirits, which were to be

applicable to a zone included between the 20° of north latitude and the 22° of south latitude in Africa. It is believed that no special consideration is needed with regard to the possessions on the east coast of Africa, and attention is therefore to be directed in the new Conference to the possessions of the various Powers in West Africa. Under the circumstances, the chief work of the Committee during the past year has been connected with West Africa, seeing that it was all-important that every information should be available by the time when the Conference should take place. Accordingly, a very few days after the last Annual Meeting, the Honorary Secretary, who had been entrusted with a special commission from the Church Missionary Society to the Niger, undertook to make special enquiries on the West Coast into the whole question of the Drink Traffic. With the kind help of the Colonial Office at home, and with the cordial co-operation of the administrators of our West African Colonies abroad, he was able to obtain most valuable information, and as a result of his journey a special report has been issued in the form of a pamphlet which has been published within the last few months, and in which the generous help afforded both by Government officials, missionaries and independent African gentlemen is gratefully acknowledged. Some of the conclusions at which the Honorary Secretary arrived are embodied in the present report.

Very soon after the Honorary Secretary had left for his visit to Africa, a most important Blue Book was issued from the Colonial Office (C. 8480) in which a careful survey of the whole question is presented by the officials of the Colonial Office under the direction of Mr. Chamberlain, including a valuable presentation of statistics, together with observations by the African Committee of the Liverpool Chamber of Commerce, as also from the Native Races and the Liquor Traffic United Committee. Some further correspondence is added, and finally there is appended to the Blue Book copies of despatches containing the representations made by Her Majesty's Government to the Governments of France and Germany. It was hoped that these would result in agreement between the three Governments referred to, but without success.

Very soon after this, owing to the kind action of our Chairman, His Grace the Archbishop of Canterbury, the subject was brought before the Lambeth Conference of Bishops of the Anglican Communion, and with the earnest support of Bishops Tugwell and Taylor Smith, and especially of Bishops Oluwole and Phillips, representing the native Churches of West Africa, resolutions were adopted dealing with this subject.

Later in the year, Bishops Tugwell and Oluwole, together with the Secretary, represented the Committee at the International Temperance Congress at Brussels early in September. Here some prominent members of the temperance movement on the Continent were present, and M. Le Jeune, member of the Belgium Government, was especially interested in the speech of Bishop Oluwole, and promised to do all in his power to bring about International agreement. Since the Conference some important correspondence has been carried on with influential gentlemen on the Continent; and a temperance worker who is well known on the Continent of Europe, has promised to assist the Committee in every way in her power.

At this Conference, Pastor Gustav Müller, Honorary Secretary of the United Committee which has been formed in Germany to combat the Liquor Traffic, represented his Committee. Earlier in the year he had been in England, and had an interview with this Committee, some account of which is included in this Report.

The Committee were represented by their Secretary at the Church Congress where much information was circulated, and the Honorary Secretary has taken part in important meetings in England and Scotland.

Special reference may be made to the meeting that was held in the Town Hall, Liverpool, under the presidency of the Bishop of the Diocese, at which Mr. Alfred L. Jones proposed a resolution supporting the Committee in their attempt to secure International co-operation, both with a view to prohibition, where this might be possible, and by the gradual raising of duties in other parts.

It is a particular satisfaction to the Committee to have the

support of the above meeting, representing the great body of African Merchants in Liverpool; and they consider that this is the best answer which they can offer to the criticisms of Miss Kingsley, who has endeavoured, especially in a recent article in the Fortnightly Review, to pit against one another the merchants of West Africa, and the representatives of this Committee. It is quite evident that it is in the interest of all workers in Africa, whether administrators, traders or missionaries, that the natives of Africa should be protected against the evil influence of Strong Drink, and the great aim for which we are all working at this time is to secure International agreement.

Colonel Lugard's independent support of the Committee's view in his article in the "Nineteenth Century" has rendered good service to the cause, and it is gratifying to know that in his position of Commandant of the Imperial Forces on the Niger, and British Commissioner in the Interior, he may have good opportunities of further investigating the subject of the Liquor Traffic; and any recommendations of his would carry great weight.

In view of the possible change of Government on the Niger, the Committee, recognising the beneficial measures in force under the Royal Niger Company, memorialised the Prime Minister in December last, praying for a continuance of these regulations. Probably the difficulties in the Niger hinterland have accounted for the delay in replying to the memorial. In addition to a consideration of West African questions, the Committee have been engaged in enquiries concerning such different parts of the world as South Africa, the South Seas and Kloudyke. A message from the Queen of Raratonga, Cook's Island, delivered to the deputation of the London Missionary Society visiting those islands, has been communicated to the Committee by Mr. Crossfield, and the Committee hope to confer with the Rev. R. Wardlaw Thompson with reference to this as soon as possible after his return.

#### VISIT OF THE HONORARY SECRETARY TO WEST AFRICA.

The Committee have for some time past desired to gain more direct contact with West Africa by a visit of one of their officials to

that region, and they were glad for their Honorary Secretary to have the opportunity of visiting once more the Niger, where on three previous occasions he had worked as a Medical Missionary.

Although a separate report has been drawn up as a result of his visit, as indicated above, some account may be given here of the methods adopted by him to gain information, and of the conclusions at which he arrived.

### INTERVIEWS WITH ADMINISTRATORS OF THE GOVERNMENT IN THE BRITISH COLONIES AND PROTECTORATES.

Sir Frederic (then Colonel) Cardew was seen by the Honorary Secretary before leaving England, and he expressed much sympathy with the object of the inquiry and furnished some valuable statistics which are given in full in the special pamphlet, shewing that the gradual increase in the duty on spirits had at first caused a diminution in the amount of spirits imported, but an increase in the revenue, and though this increase in the revenue had not been maintained in the year succeeding the last increase in duty, there had been an increase in general products which would partly compensate for this loss, and it was hoped that a permanent increase of other trade products would result.

Colonel Caulfield, who was administering the Government at Sierra Leone during the Governor's absence, gave all possible help to the enquiry, and with the assistance of the Colonial Secretary (Colonel Gore) obtained replies to questions supplied by the Honorary Secretary from a number of Government officials in different parts of the colony.

The late Sir William Maxwell, then Governor of the Gold Coast, expressed sympathy with the objects of the enquiry, but the most generous assistance was offered by Major McCallum, the new Governor of Lagos, who entertained the Honorary Secretary at Government House during his stay in Lagos. Major McCallum had evidently given considerable attention to the subject, and though he

thought that the evils of the spirit trade had been exaggerated, he was in favour of the maintenance of the existing duty and would be glad to see it raised if International agreement could be secured. He pointed out that in some foreign possessions alcohol was being introduced in a very concentrated state, which he considered a serious matter, and he hoped that steps might be taken to prohibit the introduction of alcohol of more than a given strength.

Sir Ralph Moor, Consul-General of the Niger Coast Protectorate, kindly gave some information by letter of the state of the Liquor Traffic in the Niger Coast Protectorate. It is satisfactory to learn that it is proposed to establish a cash currency all through the Protectorate.

#### MEETINGS AND CONFERENCES WITH AFRICAN CHRISTIANS , AND OTHERS.

On the Niger the Honorary Secretary had the opportunity of conferring with several bodies of Native Christians, and at Lagos he had the pleasure of meeting the representatives of the United Committee in Lagos, who are working in connection with this Committee. From all of these sources valuable information has been obtained, and the existence of this Committee in Lagos consisting of representatives of the Church Missionary Society, the Wesleyan Missionary Society, the Lagos Native Church, a prominent native merchant, and a doctor, also a native of Lagos, is a matter for very great thankfulness, and ensures for this Committee reliable information from the Lagos district. The Honorary Secretary of the Committee is Mr. Terry, of the C.M.S.

At Sierra Leone an influential conference, followed by an enthusiastic public meeting on the following evening, was organised by the Rev. J. C. May, principal of the Wesleyan High School and Honorary Secretary of the Evangelical Reform Association, assisted most energetically by the late Rev. W. J. Humphrey, of whose murder in the Hinterland of Sierra Leone news has just been received.



## CONCLUSIONS.

The following are, in short, the conclusions which may be deduced from this enquiry into the subject of the Liquor Traffic in West Africa:—

(1.) There are large tracts of country in the Hinterland of some of our colonies into which the Liquor Traffic has penetrated little if at all, and there is therefore great hope that these regions may be protected from any incursion of this trade.

(2.) With the development of railways which are fast progressing and other improved means of transport, the traffic will speedily spread to territories as yet untouched by it.

(3.) Native drinks whilst they may be intoxicating under certain circumstances cannot reasonably be compared with imported liquors.

(4.) Measures which have already been adopted have been beneficial as far as they have gone. Thus (a) total prohibition is carried out in the territories of the Royal Niger Company, north of the seventh parallel of north latitude. (b) Increase of duties in the various British possessions has been attended with decrease in the amounts of spirits imported, and at the same time there has been a marked increase of other trade products particularly in Lagos.

## INFLUENCE OF THE SPIRIT TRADE ON COMMERCE.

It has sometimes been contended that any diminution of the spirit trade would be prejudicial to other trade. The best answer to this will be found by a comparison of the two tables, giving the imports into the neighbouring possessions of Lagos (British) and Dahomey (French).

## LAGOS.

Year.	Total Imports excluding Spirits.			Total Import of Spirits.			Total Imports*		
	£	s.	d.	£	s.	d.	£	s.	d.
1894	399,904	15	10	117,139	18	10	517,044	14	8
1895	501,473	7	4	100,107	13	4	601,581	0	8
1896	713,967	7	11	58,399	13	2	772,367	1	1

N.B.—Duty on Spirits raised from 1s. to 2s. per gallon in October, 1895.

\* It should be noted that in the above tables, goods in transit, and exports of manufactured goods have been deducted, so as to give a more correct view of the actual trade of the Lagos Colony. This is practically the same system as that adopted in the Blue Book of May, 1897, (c. 8480) p. 19.

## ANNUAL DECREASE ON SPIRITS.

				£	s.	d.
In 1895	...	...	...	17,032	5	6
In 1896	...	...	...	41,708	0	2

## ANNUAL INCREASE OF OTHER IMPORTS THAN SPIRITS.

				£	s.	d.
In 1895	...	...	...	101,568	11	6
In 1896	...	...	...	212,494	0	7

## NET ANNUAL INCREASE, INCLUDING SPIRITS.

				£	s.	d.
In 1895	...	...	...	84,536	6	0
In 1896	...	...	...	170,786	0	5

## DAHOMEY.

Year.	Total Imports excluding Spirits.	Total Import of Spirits.	Total Imports.
	Francs.	Francs.	Francs.
1894	5,902,723	1,862,882	7,765,605
1895	7,380,850	3,161,369	10,542,219
1896	5,555,161	4,174,087	9,729,248

N.B.—No change in duty on Spirits, which was about 8d. per gallon.

## ANNUAL INCREASE ON SPIRITS.

In 1895...	...	...	1,298,487 francs.
In 1896...	...	...	1,012,718 francs.

## ANNUAL VARIATION IN OTHER IMPORTS THAN SPIRITS.

In 1895, an increase of 1,478,127 francs.  
 In 1896, a decrease of 1,825,689 francs.

## ANNUAL VARIATION IN IMPORTS, INCLUDING SPIRITS.

In 1895, an increase of 2,776,614 francs.  
 In 1896, a decrease of 812,971 francs.

These figures are fully discussed in the new pamphlet, entitled, "An International Question in West Africa." It will be sufficient here to state that these very striking statistics show the great advance in British trade in Lagos, at the same time as a marked reduction in the introduction of spirits; and conversely, the marked stagnation in the general trade of Dahomey, coincident with an enormous increase in the import of spirits, for whilst the proportion of spirits to total imports in Lagos had decreased between 1894 and 1896, from 22·65 % to 7·6%, there had been an increase in the two years on general imports, other than spirits, of £314,062. 12s. 1d., or, including spirits, an increase of £255,322. 6s. 5d. During the same period in Dahomey, the proportion of spirits to total imports had risen from 23·98 % to 42·90 %; but instead of this great increase in spirits diverting the general trade to Dahomey, the general imports other than spirits, imported into Dahomey, actually decreased by about £13,902; and in spite of the enormous increase of spirits imported, the total increase of imports in the three years was only about £78,553.

### SOUTH AFRICA.

The Committee have been receiving from various quarters a most unsatisfactory account of the state of the Liquor Traffic in Cape Colony, and recently a letter from the Rev. William Ross of Glasgow who has been on a visit to South Africa gave the following information, "In Kaffraria, beyond the Kei, is a practically prohibited territory, and yet at the present time there is a contraband trade over a distance of 30 miles along the Kei, which is estimated by well-informed parties on the spot, at £90 per month, or nearly £1,100 per annum.

On receiving this information the Committee decided to gain further information concerning the matter, and on March 23rd, Rev. J. M. Hoffmeyer, a Missionary connected with the Dutch Reformed Church in Cape Colony and at present working at Livingstone College, met the Committee and gave information with regard to the Liquor Question in West Africa. He said that there were distilleries in various parts of the country, at which very indifferent spirits were produced, and that there was no duty upon

them whatsoever, nor any regulation protecting the natives from the use of them. In the towns he thought the quality of the spirits was safeguarded by the careful scrutiny of inspectors; but this was not carried out in the country places. He said that the chief drunkenness took place in the wine-producing district, and here it was a very notorious evil; yet many of the people were afraid to move in the matter for fear of prejudicing their own interests. He mentioned the name of Mr. Rese Innes, Q.C., who had introduced a Bill for the regulation of the Traffic in the Cape Parliament, as one who would be likely to take special interest in the matter, and the Committee resolved to communicate with him.

### ALASKA AND THE CANADIAN BORDER.

This District has, during the past year, increased vastly in importance, owing to the discoveries of gold at Klondyke. The Committee are thankful that they have from time to time brought the subject of the liquor traffic and the Indians before the Dominion Government, and that restrictions have been imposed on the sale or gift of liquor.

The following questions had been addressed to the Government by the Committee:—

"1. What are the laws regulating the liquor traffic in the Diocese of Selkirk:

- a. Among the Indians?
- b. Among white men?

"2. Whether permits are granted to traders:

- a. If so, for what quantity of liquor?
- b. What is the charge made for each permit?
- c. Are such permits transferable?

"3. Is it correct that a permit was recently granted for the admission of 1,500 gallons of spirits?

The following copy of a letter, addressed to the High Commissioner for Canada in London, has been kindly forwarded to the Committee:—

"Ottawa.

"9th February, 1898.

"MY LORD,

"I have the honour to acknowledge the receipt of your letter of the 14th ultimo. No. 34, covering copy of your communication of the 11th December, 1896, No. 786, addressed to the Minister of the Interior, together with the copy letter therein mentioned, dated 5th December, 1896, from the Reverend J. Grant Mills, Hon. Secretary of the Native Races and the Liquor Traffic United Committee, making enquiries respecting the laws governing the liquor traffic in the Diocese of Selkirk, amongst Indians and white men.

"As stated in my communication of 20th December, last on this subject, your letter of the 20th December, 1896, does not appear to have ever reached this Department, which explains the long delay in replying to it.

"I now beg to answer seriatim the different questions made by the Rev. Mr. Mills, as follows:—

"1. There are no specific laws regulating the liquor traffic in the District in question. The matter of framing regulations in this respect is now under consideration, but in the meantime, the importation and sale of liquor in the Yukon District is under the direction of the Minister of the Interior.

*a.* No liquor is sold to the Indians under any circumstances.

*b.* Sold only to white men.

"2. Permits are granted to traders:

*a.* No specific amount.

*b.* The present rate is \$2.00 per gallon.

*c.* Permits are transferable.

"3. Permits for different quantities of liquor were granted in 1896.

(Signed) "J. A. SMART,  
"Deputy Minister."

The Committee, in acknowledging this letter, expressed their hope that in framing regulations, care would be taken that liquor should be entirely prohibited to the Indians.

### COOK'S ISLANDS.

At the meeting above referred to, the following statement was made by Mr. William Crossfield, and the matter is engaging the Committee's attention. Mr. Crossfield related that when recently on a visit to Rarotonga, one of the Cook's Islands, the Queen earnestly requested that he and his travelling companion, the Rev. Wardlaw Thompson, would, on their return, bring before the public of this country the demoralization of the native race through the British Protectorate. The native Parliament had decided upon prohibition, and applied for British protection to enable them to give effect to that law. Unfortunately, the British Resident, though he at first agreed that liquor was demoralizing the natives, who are Christians, had adopted the view that regulation was preferable, in the interests of the foreign residents. Unfortunately, regulation had increased the import of liquors from \$700 to about \$4,500 worth a year.

### MEETINGS AND MEMORIALS.

In addition to the meetings which have already been mentioned, the objects of the Committee were represented at the National Prohibition Convention, held at Newcastle in April, 1896, when the Secretary read a paper, and a resolution was adopted and sent to the

Government; the Secretary also attended and spoke at the meetings of the North of England Temperance League, held at Hexham in September, 1898, and resolutions were passed and sent to the Government and the local Members of Parliament. Mr. Sawyer and Sir W. Herschell represented the Committee at the meeting of the Church of England Temperance Society, held at Bath in October, 1896.

At the suggestion of the Rev. Armstrong Bennetts, Secretary to the Temperance Committee of the Wesleyan Conference, the following resolution was adopted by the Conference at their Annual Meeting:—

“5. The Conference having heard that the time has now arrived which was fixed by the Conference at Brussels for the revision of the tariff on spirits in certain parts of Africa which are outside the zone of prohibition, expresses its hope that the Powers will agree to raise this tariff, and will take measures for further restrictions of a traffic which is fraught with such unspeakable mischiefs to the natives of Africa. The Conference further resolves that a memorial in this sense, signed by the President and Secretary in the name of the Conference, be sent to the Marquis of Salisbury.”

Most forcible memorials have also been presented recently to Her Majesty's Government by the Church Missionary Society, the Baptist Missionary Society, and the Wesleyan Society.

### THE GERMAN UNITED COMMITTEE.

The Committee had the satisfaction of meeting, in May, Pastor Gustav Müller, the indefatigable Honorary Secretary of the German United Committee. Pastor Müller attended a Committee Meeting and reported the progress of the movement in Germany; he stated that it is only during the past two years that their work had really made progress, and that in Germany there were greater hindrances to be overcome than in England. The bulk of the German exports to West Africa consisted of liquor, and consequently the very great influence of the manufacturers and exporters has to be combatted. Public opinion in Germany is not yet enlightened as to the evils of the trade.

In spite of difficulties, fifteen of the great missionary and humanitarian societies have joined the German Committee. Six export houses engaged in the West African traffic have never dealt with liquor. The Committee have already been in correspondence

with the Government on the subject; a publication entitled "Africa," has been started, and has a circulation of 1,500 per month; meetings in important centres have been held, and the Committee are endeavouring to initiate a newspaper correspondence on the subject.

The present Colonial Director, Baron Von Riechthofen, is favourably disposed to the views of the Committee, and they are hopeful that they may accomplish useful work in the future.

### INDIA.

For some time past the subject of the Liquor Traffic in India has not been brought before the Committee. This does not represent any failing interest in this subject, nor does it mean that there is no need for effort in this direction. Since, however, the "Anglo-Indian Temperance Association" has been formed, containing as it does on its committee gentlemen who are also members of this Committee, there has not been the same reason for action.

The annual report of this Association has just been received, and is of considerable interest, not the least being the remarkable list of Indian Societies affiliated to the Anglo-Indian Temperance Association. This example of forming Temperance organizations amongst bodies of Native Christians might well be followed in other parts of the world.

### OBITUARY.

The Committee have to record with deep sorrow the loss of their esteemed friend and colleague the late Rev. Canon Elwyn, Master of the Charterhouse. Canon Elwyn was one of the original members of the Committee representing the "Society for the Propagation of the Gospel," and his counsel was always highly valued. It is little more than a year ago since he was appointed Vice-Chairman of this Committee, and the Committee looked forward to valued help from him in this position. He was succeeded in the post of Vice-Chairman of the Committee by Mr. T. Morgan Harvey, Treasurer of the Wesleyan Missionary Society. The Committee much regret that Mr. Harvey has since been obliged to resign his post owing to ill-health. Rev. W. E. Jackson has been appointed to represent the

Society for the Propagation of the Gospel in place of Canon E. Elwyn.

### FINANCE.

The Committee are glad to be able to state that they were never in a more satisfactory position, financially, than they are to-day. Not that a small balance in hand, after discharging liabilities, of some £5. 9s. 11d. is anything to boast of, particularly in view of the need of work at the present time, for with the prospect of an early sitting of the Conference of the Powers there is no time to be lost in making known the facts of the case, and they may at any time be called upon to incur considerable expense in safeguarding the interest of the Native Races in connection with the Conference.

Under the circumstances the Committee appeal to their friends to place such a sum of money at their disposal as will enable the work to be carried forward with thorough efficiency. The sum of £405, which was the total income for the past year, cannot be regarded as extravagant, and they feel that they will need at least £500 for the present year.

### CONCLUSION.

But the Committee do not only ask for financial aid. The circumstances which have been detailed in this Report, show clearly that the present is a great opportunity for dealing with this great question. Every Temperance Society, and every Missionary organisation has it in its power to take some part in the appeal in which already so many have joined, that the Christian Nations of Europe may join to protect the natives of Africa from this great evil. Not only so; will not the citizens of our great cities speak out as Liverpool has done, and so strengthen the hands of Her Majesty's Government in seeking to secure such measures as may safeguard British trade whilst it seeks to benefit the races for whose welfare this country has undertaken responsibility?

Above all, the Committee believe that what is needed is that prayer should go up to Him in whose hands are the hearts of kings and rulers, that He may incline their hearts to co-operate in framing regulations for the greater good of the races of the African continent.



## Native Races and the Liquor Traffic United Committee.

<i>Dr.</i>	<i>FINANCIAL STATEMENT for the Year ending 31st March, 1898.</i>						<i>Cr.</i>		
RECEIPTS.			PAYMENTS.						
	£	s.	d.	£	s.	d.			
To Balance at Bankers, 31st March, 1897 .. .. .	19	19	3	By Rent and Water Rate, one year to Christmas, 1897 .. .. .	47	3	0		
„ Cash in hand .. .. .	7	5	9	„ Office Cleaning, Fuel, Repairs, &c. .. .. .	10	4	5		
„ Subscriptions as per Schedule .. .. .	173	7	6	„ Salaries and Clerical Assistance .. .. .	169	4	6		
„ Donations, Collections do. .. .. .	230	0	3	„ Meeting and Deputational Expenses .. .. .	60	8	0		
„ Lantern Lectures—Fees and Collections .. .. .	1	18	6	„ Postage, Telegrams, &c. .. .. .	9	2	0		
„ Past expenses refunded .. .. .	0	2	6	„ Stationery, Publications, &c. .. .. .	18	4	11		
	2	1	0	„ Miscellaneous Disbursements .. .. .	4	6	7		
<i>Less Expenses</i> .. .. .	0	8	9	„ Printing .. .. .					
				„ Advertising .. .. .					
			1	12	3		377	9	4
			403	7	9				
			432	5	0		49	19	8
							8	16	3
							377	9	4
							47	4	2
							7	11	6
							54	16	8
							432	5	0
							432	5	0

I have examined the above Account with the Books and Vouchers, and find the same correct,

PERCY E. METZNER, Chartered Accountant,

61 & 62, Chancery Lane, London, W.C.

LIABILITIES.		£	s.	d.
Rent—1 Quarter to Lady Day, 1898 .. .. .		11	15	9
Secretary's Salary to Lady Day, 1898 .. .. .		37	10	0
		49	5	9

## Subscriptions and Donations

*Received during the Year ended 31st March, 1898.*

	Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Allen, W. S., Esq. . . . .	1	1	0			
Anderson, Andrew, Esq. . . . .	2	2	0			
Arbuthnot, H. R., Esq. . . . .	2	2	0			
Armitage, Miss . . . . .				0	5	0
Bacon, William, Esq. . . . .	0	10	6			
Baden-Powell, Sir George, K.C.M.G., M.P. . . . .	1	1	0			
Baxter, Stanley W., Esq. . . . .				0	2	6
Beddow, Josiah, Esq. . . . .	2	2	0			
Blackwell, S. T., Esq. . . . .	1	1	0			
Bolland, Colonel . . . . .	1	1	0			
Bonwick, James, Esq. . . . .				0	10	0
Bowker, Miss . . . . .	0	5	0			
British South Africa Company . . . . .				10	0	0
Bullen, Rev. Ashington . . . . .				1	11	0
Buxton, A. F., Esq. . . . .				10	0	0
Buxton, T. Powell, Esq. . . . .	3	0	0	3	0	0
Buxton, Sydney, C., Esq., M.P. . . . .				1	0	0
C. B. K., of Clifton . . . . .				0	2	6
Cadbury, George, Esq. . . . .				6	6	0
Cadbury, Richard, Esq. . . . .				1	1	0
Canterbury, Archbishop of . . . . .	10	0	0			
Cardow, Colonel Sir F., K.C.M.G. . . . .				2	0	0
Cash, F. G., Esq. . . . .	0	7	6			
Cavendish, Lady Frederick . . . . .	2	0	0			
Charrington, The Misses . . . . .				2	0	0
Clarke, Ebenezer, Esq. . . . .	1	1	0			
Coldwells, Miss Marsh . . . . .	1	1	0			
Collection Boxes . . . . .				0	12	0
Coop, J., Esq. . . . .	0	10	0			
Corbett, John, Esq. . . . .	0	10	6			
Cory, J., Esq. . . . .	5	0	0			
Cropper, James, Esq. . . . .	1	1	0			
Cundy, Captain . . . . .				5	0	0
Cust, R. N., Esq., LL.D. . . . .	1	1	0			
D. E. . . . .				0	10	0
Darrock, Miss . . . . .				5	0	
Davis, Rev. G. F. L. . . . .				0	3	0
Denny, T. A., Esq. . . . .				5	0	0
Dodsworth, Sir Matthew, Bart. . . . .	1	1	0			
Dowson, E. T., Esq. . . . .	0	5	0			
Edgcombe, General, R.E. . . . .	2	0	0			
Edgcombe, per General :—						
Miss Charrington . . . . .	3	0	0			
Miss N. Charrington . . . . .	3	0	0			
Miss Johnson . . . . .	3	0	0			
Englefield Green Branch C.E.T.S. . . . .	1	0	0	10	0	0
Ellison, Rev. Canon . . . . .	1	1	0			
Epps, Miss . . . . .	1	1	0			
Fergusson, Lieut.-Colonel . . . . .				1	1	0
Fife, His Grace the Duke of, K.T. . . . .	5	0	0			
Carried forward	£47	10	6	60	4	0

	Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Brought forward	47	16	6	60	4	0
Finlay, Mrs. . . . . .	1	0	0			
Friends, per E. F. Robinson, Esq. . . . .				1	0	0
From the Readers of "The Christian," per Messrs. Morgan & Scott . . . . .				0	10	0
"From Scotland" . . . . .				1	1	0
Gahan, F., Esq. . . . .	0	5	0			
Gardiner, Mrs. . . . .	0	5	0			
Gillilan, General . . . . .	1	1	0			
Gittens, Mrs. . . . . .	2	2	0			
Grosvenor House, Collection at Meeting . . . . .				25	12	7
Gurney, Henry, Esq. . . . .	1	1	0			
Gurney, H. E., Esq. . . . .	1	1	0			
Harvey, T. Morgan, Esq. . . . .	2	2	0			
Hayter, W. G., Esq. . . . .	1	1	0			
Herschell, Sir W. J., Bart. . . . .	2	0	0			
Head, Albert A., Esq. . . . .				1	0	0
Hills, Arnold F., Esq., D.L. . . . .	2	2	0			
Hobbs, Rev. Septimus . . . . .				0	5	0
Holy Trinity, Marylebone, per Rev. E. Grose Hodge . . . . .				1	11	8
Hooper, G. N., Esq. . . . .	2	2	0			
Howard, E. Stafford, Esq. . . . .	1	0	0			
Jackson, Grant, Esq. . . . .	0	10	0			
Jackson, Rev. W. E. . . . .	1	1	0			
Johns, Mrs. . . . . .	0	5	0			
Kelly, Rev. Canon Davenport . . . . .	0	10	6			
Kelsale, Lieut., R.E. . . . .				3	0	0
Kempson, Rev. E. A. . . . .	0	5	0	0	5	0
Kinnaird, Lord . . . . .	2	2	0			
Kinnaird, Hon. Louisa . . . . .	0	10	0			
Knight, Mrs. . . . . .	5	0	0			
Lansdell, Rev. Henry, D.D. . . . .				1	1	0
Lawson, Sir Wilfrid, Bart., M.P. . . . .	1	0	0			
Lingford, Joseph, Esq. . . . .	2	0	0			
Linnecur, Rev. G. W. . . . .	0	2	6			
Livesey, George, Esq. . . . .	10	0	0			
Lowe, Miss Mary . . . . .	0	5	0	0	5	0
MacInnes, Miles, Esq. . . . .	1	1	0			
Madras, Bishop of . . . . .				3	3	0
Master, J. H., Esq. . . . .	1	1	0			
Maxwell, James L., Esq., M.D. . . . .	0	5	6			
Milman, Rev. W. H. . . . .				1	1	0
Moon, Edward R. P., Esq., M.P. . . . .				1	10	0
Munt, G. W., Esq. . . . .	1	1	0			
Nacroji, Dadabhai, Esq. . . . .	1	1	0			
Nicholas, G. A., Esq. . . . .				0	5	0
Niger and Yoruba Notes, "Half Crown" collection . . . . .				6	10	0
Palmer, Mrs. John . . . . .	2	0	0			
Pelham, Hon. T. H. W. . . . .	5	0	0			
Penney, R. H., Esq. . . . .	2	10	0			
Penny, Thomas, Esq. . . . .				0	10	6
Pigot, Rev. O. F. . . . .	0	10	6			
Portal, Wyndham S., Esq. . . . .	5	0	0			
Carried forward	£107	13	6	108	14	9

	Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Brought forward	107	13	6	108	14	9
Potter, Rev. Beresford .. .. .		1	1	0		
Pullar, Sir Robert .. .. .		1	0	0		
Rice, W. H., Esq. .. .. .					1	0
Roberts, Clarence A., Esq. .. .. .	2	2	0			
Rochester, Bishop of .. .. .					1	0
Ross, J., Esq. .. .. .					1	1
Sanders, Miss .. .. .	0	5	0			
Sankey, Rev. E. T. .. .. .	0	5	0			
Sawyer, Robert, Esq. .. .. .	5	0	0	5	0	0
Sheldon, Dr. .. .. .	1	0	0			
Sillitoe, Mrs. .. .. .	0	2	6	0	2	6
Smith, Abel, Esq., M.P. .. .. .	1	1	0			
Smith, Rev. J. Gregory .. .. .	0	2	6			
Smith, Mrs. Hind .. .. .	0	10	0			
Smith, Sannel, Esq., M.P. .. .. .	10	0	0			
Smith, William, Esq. .. .. .	0	5	0			
Snell, F. A., Esq. .. .. .	0	5	0			
Societies (Missionary and Temperance):—						
London Missionary Society .. .. .	5	0	0			
National Temperance League .. .. .	3	3	0			
Primitive Methodist Missionary Society .. .. .	2	0	0			
Society for the Propagation of the Gospel .. .. .				5	0	0
United Kingdom Alliance (London Auxiliary) .. .. .	3	3	0			
Wesleyan Temperance Society .. .. .	5	0	0			
Stephens, H. C., Esq., M.P. .. .. .	1	1	0			
Stevenson, James, Esq. .. .. .	2	0	0	3	0	0
Stewart, Sir Mark J. McTaggart, Bart., M.P. .. .. .	3	3	0	2	2	0
Sturge, Alfred, Esq. .. .. .				0	5	0
Sutton, Mrs. Alfred .. .. .	1	0	0			
Todd, J. M. R., Esq. .. .. .	1	1	0			
Touch, General .. .. .	1	1	0			
Tremenheere, General, C.B. .. .. .	2	2	0			
Turnbull, William, Esq. .. .. .	1	0	0			
“Two Friends,” per Miss Somerwell .. .. .				1	0	0
Vanner, W., Esq. .. .. .	1	1	0			
Vidal, Rev. R. W. .. .. .	0	2	6			
Wagner, H. A., Esq. .. .. .				0	5	0
Warburton, Samuel, Esq. .. .. .	0	10	6			
Warren, Lieut.-General Sir Charles, K.C.B. .. .. .				1	0	0
Wearne, E., Esq. .. .. .	0	10	0			
Westminster, Duke of, K.G. .. .. .				100	0	0
Wethered, George, Esq. .. .. .	0	10	0			
Williams, Sir George .. .. .	1	1	0			
Williams, Colonel, M.P. .. .. .	2	2	0			
Wilson, Henry J., Esq., M.P. and Mrs. Wilson .. .. .	2	0	0			
Wood, George, Esq. .. .. .				0	10	0
Wood, Henry, Esq., J.P. .. .. .	1	1	0			
Wood, Miss .. .. .	1	1	0			
Wood, Peter F., Esq. .. .. .	2	2	0			
	<b>£173</b>	<b>7</b>	<b>6</b>	<b>£230</b>	<b>0</b>	<b>3</b>





# Theses of the New Reformation in Social Ethics.

(For the Doors of Ecclesiastical Courts, Theological Seminaries, Christian Colleges, Religious Newspaper Offices, and Churches.)

BY REV. WILBUR F. CRAFTS, Ph. D.,\*

Superintendent of The Reform Bureau, Washington, D. C.

(Reprinted from *The Kingdom*, Minneapolis, March 31, 1898.)

"New occasions teach new duties."—Lowell.

The sixteenth-century Reformation was doctrinal, intellectual, individual, correcting corresponding errors in the Church of that time through a fresh illumination of the old revelation.

The hour is come for a new reformation, through the same means, that shall be preëminently ethical, affectional, social.

## Part One

### THE CHURCH LESS DEVELOPED IN ETHICS THAN IN DOCTRINES.

Since doctrine means teaching—a system of teaching,—and since the prevailing system of teaching determina the general trend of thinking, and that, in turn, determines the usual course of action, it was the first duty of the sixteenth-century reformers to readjust the current system of doctrine, which was wrong, not incidentally but centrally, in that it revolved about the Church instead of Christ, even as Ptolemy's astronomy centred the heavens about the earth rather than the sun. Men may give the earth in their thinking the place that belongs to the sun and be none the less Christian, but they cannot be the best Christians if they give pompous ecclesiasticism the place that belongs to Christ. As the world's supreme need is that Christ's example should be followed, and his teachings realized, it was the first duty of Luther and his coadjutors to establish a system of doctrine in which Christ, so long eclipsed, should be the central sun of light and power.

But that has already been done. And the long-neglected doctrine of the Holy Spirit has at last received due recognition. Let us not be forever proving established truths. Nineteen Christian centuries count for something. Our doctrine is doubtless still in error incidentally, but not centrally, and therefore need not have chief attention longer.

The need of the hour is not so much faith as faithfulness, which is faith fulfilled, faith made full, completed by ethical application. That God is, that Christ is the Son of God, and the Bible the word of God, few deny. So far as faith is lacking it is mostly due to lack of faithfulness. It is not the words of infidelity, but the deeds of inconsistency that we have most to fear.

The chief task of the reformer today is to right the Church ethically.

The sixteenth-century Reformation did not reform the Church in such matters as the drink habit, gambling, and Sabbath-breaking. In Protestant churches, as well as in those of Rome, drunkenness dwelt harmoniously with devotion. Gambling to the glory of God continued in church lotteries. Isaiah's injunction that on the Sabbath men should "turn away from pleasure" was disregarded even by clergymen. Slavery and sanctification were preached from the same pulpit. And there was many a Protestant prince that did not consider purity essential to piety, not even when he was head of the Church as well as the State.

### PRESENT STATUS OF ETHICAL EVOLUTION IN THE CHURCH.

The ethical reformation by which these moral monstrosities of the Church are being eliminated has begun, but it is far from done.

All Christian nations have abolished slavery.

No Christian monarch today keeps a public official concubine except the Czar.

Lotteries have disappeared from all Protestant, and from most of the Roman Catholic churches, in this country at least.

American churches, with a nearly unanimous voice, have at least "resolved" that liquor-sellers are unfit for church membership.

But the liquor-buyers—ah! that is a very different thing. They may be church trustees, wardens, deacons, elders, pastors. Only one of the large denominations has yet made total abstinence from those beverages which the public schools teach are always harmful and dangerous, a condition of church membership. Dr. Joseph Cook has well said that the churches ought to come up to the level of the public schools on this question. But, instead of that, while the public schools give forty lessons a year of scientific temperance, it is only by strenuous effort that the quarterly temperance lesson of the Sabbath schools is even nominally retained, the teaching of it in many schools being omitted or neglected.

\*The writer of these theses disclaims any title to be the Luther of the new reformation, which a whole school of social reformers is preaching in behalf of a yet larger number whose thoughts they voice.

On the Sabbath question the church resolutions are generally right, but the practice of Christians is almost as generally wrong—few of them not being "particeps criminis" in Sunday mails or Sunday papers or Sunday cars. On the church wall the fourth commandment occupies the largest space of any, but it is treated as least. Church officers seldom even admonish a member for the most inexcusable violations of both divine and civil Sabbath laws. The very preachers often come to church by Sunday trains that are not only sins but crimes. Many preachers strain out the Sunday mail and Sunday paper, but swallow the Sunday train that holds five times as many unwilling toilers in Sunday slavery. Indeed ministerial conferences have often appointed preachers to charges so situated that the "law" must be broken in order to preach the "gospel." Christians very generally read Sunday papers that are unfit for anybody to read on any day, papers which violate both law and decency. Not only do Christians buy such papers, they advertise in them; they even publish and sell them, in numerous instances, and that too without incurring church discipline or even official remonstrance. This is not generally due to any doubt as to the universal and perpetual application of the fourth commandment, which is today confirmed by archeology and physiology alike. In any case it might be expected that a church member would obey the civil laws.

Although slavery has ceased from Christian nations, industrial injustice is still frequent even among Christian men. As Ruskin has said, in place of the selling of men we have the hardly less cruel underselling, and, we may add, in place of no wages, hardly less cruel low wages.

Although impurity today seldom flaunts its scarlet banner in the royal courts of Christendom, Christian men, unreproved, make for Christian men the corrupting cigarette and theatre pictures, and the public is invited to indecent exhibitions in opera houses owned by church members.

Although church lotteries are vanishing away, Christians are still permitted to gamble—in grain and stocks. One may not bet on the pace of an animal without incurring punishment from Church and State, but he may bet on the price of a vegetable (that is, may indulge in grain gambling) and stand high in both—if he wins the bet.

### FRACTIONAL REFORMERS.

Even those Christians who have given so much attention to ethics as to call themselves "reformers" have usually discovered only one ethical application of Christianity. The word "reform" calls up in many minds as its synonym, temperance; in many others, only Sabbath reform; in another class, civil service and non-partisan city government. Whatever value there may be in specialisms, the Christian should be, in his sympathies and convictions at least, an all-round reformer, applying the law of Christ to all the wrongs that should be righted. He should "see life steadily and see it whole." Such an all-round reformer may well devote his chief efforts, in the division of labor, to one or a few reforms. But one who is false to ethics at one point cannot do the most efficient work at another. For instance, it is of little use to send out a chastity pledge side by side with a beer advertisement; or exhortations to Sabbath observance with "tips" on the races; or plans of tenement-house reform with columns of assignations. These instances of unequal yoking are all recent and representative facts.

These ethical deficiencies are partly the fault of the preachers. They are the best and bravest class in the community, except the women's and young people's societies, to which the men folks generally turn over whatever requires courage and energy. Preachers do and dare for ethics to a far greater degree than lawyers, doctors, teachers, editors, merchants, many of whom are confessed cowards on moral questions, although there would be nothing to fear if all who believe in Christian morality would stand together for it. But many preachers come far short of their high calling in ethics. Some of them deserve the title applied in England when the "apostles to the gentiles" timidly avoided preaching on anything that would displease their hearers, and were rewarded by being called "marrying and burying machines." Some who think themselves fearless reformers never try to reform anybody but the absent.

### THE LUTHER OF TODAY.

The Luther of today is not the pastor who, in a Protestant church, attacks ancient or absent Romanists for the sale of indulgences, but he who condemns the sinful indulgences of his own people, granting no absolution of silence to the sins of rich pew-holders, preaching not only justification by faith, to which all his hearers agree, but also justice to employes, which is less



welcome, but is now the message of the hour; who condemns the substitution of sensuous religion, whether of ritual or emotion, for Christian character and conduct; who, when dissuaded by timid church officers or private friends from entering upon some path of duty that would endanger his life or at least his "style of living," answers in acts, if not in words, "It is necessary for me to go; it is not necessary for me to live, in such to live in luxury." As every Jewish rabbi learned a trade, so every theological seminary might well have an industrial annex to teach Christ's trade and Paul's, and so make preachers more independent and less liable to be silenced by the chief pew-holder through anxiety about support.

#### MOST CHURCHES CREEDLESS IN ETHICS.

In the installation and examination of ministers, ethics are seldom mentioned. The most frequent exception is the question, common in one denomination, "Do you use tobacco?" What a minister hopes or fears as to heathen in hades is treated as more important than his views as to the practical delimitation of hells on earth.

If ministers hold views at variance with the denominational creed on the incarnation their bishops issue a warning, but are silent about the advocacy of Sunday saloons and church saloons and restricted vice by the same offenders. If higher criticism is proclaimed, church courts devote years to discipline, but pastors of the same fold guilty of such ethical heresies as defending Sunday papers and tipping are not even admonished.

In examination for church membership also ethics are mostly forgotten or dodged. Even those denominations that by official rule exclude for secrecy do not so exclude for tipping.

In the courts, general law principles are skillfully applied to special cases by persons trained to such interpretations; but in the churches the young preacher, even the young convert, is usually left to make difficult ethical applications of the law of Christ for himself.

Only those who do not translate the Bible into a doctrinal creed can consistently leave young converts to make their own ethical code.

The only prominent denomination which has an ethical code as specific and binding as its doctrinal creed has a strong minority of preachers and laymen in favor of a relapse into ethical generalities, for instance, by cancelling its specific rule against attending theatres just when they are more corrupt than ever before in this country, their chief managers and actors themselves being judges.

It is sadly significant that the increased attendance of Christians upon theatres is contemporaneous with their admitted moral decline. A minister defending the theatre in *The Forum* (March, 1896) naively says: "If Christian women would only view the matter from a Christian standpoint they would decline to attend a theatre where the female costumes are known to be decidedly (sic) immodest." That rule would bar every theatre of today against Christian patronage. In the spring of 1896, when the time of the meeting of church courts had come, and the voice of ecclesiastical tinkers was heard in the land, the only prominent reference to practical ethics that appeared in church papers or ministerial caucuses was an urgent proposal to abolish the ethical standard aforesaid, just when increasing crimes and social discontent should have made improved ethics, rather than control of theological seminaries, or elective presiding elders, the chief issue in ecclesiastical courts.

Every denomination should signify what it expects ethically of its members, if not in binding rules, at least in an impressive and specific official declaration, to be put into the hands of all who seek admittance to its membership.

The new reformation must emphasize the ethical beginning of the text of which Luther emphasized the doctrinal end: "The just shall live by faith."

### Part Two

#### EDUCATION'S PART IN THE NEW REFORMATION.

In the sixteenth century, when men had been taught to buy their thinking, ready made, of the Church, it was the reformer's duty to arouse human intellects to make their declaration of independence. The right to think must be recovered and exercised.

But now, when the habitual exhortation to students by teachers and school boards, "Study that you may be foremost," has yielded its natural fruitage in the heartless smartness that cries, "Every man for himself," the new oppression of the mentally weak by the strong, the mission of the reformer is to promote, in school and church, the teaching of the humanities, to insist that head and heart and hand shall be developed together. Education, once considered the Church's chief business, except evangelization, and still so treated in foreign missions, and recognized as church work even in Christian lands in its higher branches, cannot, even in its lower branches, be innocently neglected by the Church, which, when it has so Christianized society as to turn over to it this part of its work, is still bound to see that its most important aspect, moral education, is not neglected.

Though ministers may no longer be the chief element in official school committees, every preacher's meeting should have its school committee to see that the best of books shall not be tabooed as if it was the worst, nor temperance education laws nullified.

The public schools afford the very best opportunity for breaking down the perilous class-hatreds of our time, and promoting the brotherhood of man. This cannot be done without including the Fatherhood of God, best taught by the daily use of the Lord's Prayer.

To a steadily increasing extent, since politics made "spoils" of our schools, the Lord's Prayer and Bible reading have been excluded from the public schools of our "Christian nation"—declared to be such by our Supreme Court—and in most cases without so much as a protest from the preachers or churches, or even from Christian parents as individuals.

The Chicago movement for the restoration of education in Christian morality to its rightful and necessary place in the curriculum, in which Protestants, Roman Catholics, and Jews have united—a movement which, however imperfect, is still in the right direction and should become national—did not originate in the Church, but in an outside society of Christian women, on whom in social reform, as in savage life, the "lords of creation" throw the chief burdens,—not the hard work only, but, going beyond the savages, the fighting also.

Christian teachers, instead of stimulating each pupil to outdo his fellows, should rouse whole social classes to rise together to the highest attainment, the strong chivalrously aiding the weak. And instead of goading the children of artisans to rise out of their social class, let them be urged to honor it and help raise it.

Manual and industrial education should be introduced, not for mental and money advantages only, but especially for social benefit in removing prejudices against labor.

Social affections should be cultivated in schools by stimulating class friendships, love of country, and philanthropy.

The craze for military training in our schools, promotive of both industrial and international war, has long called and called mostly in vain for the swift protest of the Church of Him whose heralds proclaimed, "Peace on earth."

The Congressional Record will show that the protests against this current initiation of European militarism, the turning of our schools into armed camps and the increased building of forts and warships, have come chiefly from boards of trade, from labor unions, and from societies of women, with only enough church voices, outside of the Friends, to make their darkness visible.

In the more spectacular but not more important case of the Anglo-Saxon arbitration treaty the churches made a better but inadequate showing.

#### ETHICAL SHORTCOMINGS OF "HIGHER EDUCATION."

Christian universities and theological seminaries have generally neglected civics, that is, have not taught clearly what are the duties of a citizen, of a Christian especially, to the State, and how they should be performed. There has been some gain of late in the teaching of civics, but neglect of this study is still the rule.

If even Christian schools habitually taught their students as faithfully how our own country is governed as they teach how Athens and Rome were governed, and if teachers or preachers made Christians realize that they are kings, who cannot, like most European monarchs, transfer their responsibility to their officers without even telling them what they desire, the election of officers, the assembling of a legislative body, the introduction of a good or bad law, would each be counted a call to "the Sovereign People" to urge upon its government by petitions and letters whatever should be done.

It has recently been shown that many students in Christian colleges are not sufficiently familiar with the English Bible to understand the references to it in English literature. The study of the English Bible in such schools has of late increased, but that study is mostly literary and historical, rather than ethical or spiritual.

And the study of ethics, even in Christian schools, is rather philosophical than practical, in most cases.

In some of the colleges supported by Christian men, the dominant sentiment is hostile to Christianity, both doctrinally and ethically.

In some Christian universities there is an increasing development of "social clubs" that are really anti-social, both in their promotion of un-American aristocracy and of unchristian dissipation.

The athletic clubs of Christian colleges have not infrequently fallen below the standard of gentlemen by their professionalism and brutality.

Students of some colleges founded by Christians, supported by Christians, and administered by Christians, go in herds to the saloons of their own city and to the brothers of neighboring cities. Such colleges are exceptional, but danger signals are manifestly needed.

Churches and parents should know by direct investigation the moral atmosphere of the colleges to which they are vitally related. It is amazing how calmly parents and pastors and teachers will send a thoughtless, passionate youth to Sodomy to be educated, if only the reputation of its university is great, or the cost of a course is less than elsewhere, or if the denominational flag is of the favorite color. Where the reputation, cost, and denomination

\*See my "Practical Christian Sociology," pp. 88-101.



are satisfactory, moral conditions are often left out of consideration.

Every theological seminary should, but few do, instruct candidates for the ministry not less thoroughly in practical ethics than in speculative theology, sending them forth equipped to fight, not abstract sin, but the living forms of appetite, lust and greed. For lack of this, most young ministers meet the problems of social reform with an unnerving uncertainty, both as to what needs to be done and as to what part in the doing of it belongs to the Church. The average minister and the average church, therefore, do just enough in reform to condemn them for not doing more.

The prospective pastor should be taught not only how to make a sermon but especially how to make a Christian society; not only how to save the individual by the cross of Christ, but especially how to save society by his crown, that is, by the application of his law to business and politics and measure.

### Part Three

## NEGLECTED SOCIALITY (NOT SOCIALISM) OF CHRIST.

In the sixteenth century, when individuality had been palsied by popery, when all Europe had but one will in religious matters, the reformers' mission was to revive the individualism of the New Testament, the sacred individuality of every soul.

But now, when an overgrown individualism has begotten such a child as "cut-throat competition," which, in turn, has begotten such "soulless" twins as monopoly and anarchy, the reformer is called to promote not individuality, but sociality, which is the subordination of selfishness to the general welfare, the common weal.

Socialism is not this needed sociality.

The socialism of the socialist party in the United States, except in its doctrines of property, is anarchistic individualism. Social control of capital such socialists would make complete, but social control of dissipation they demand shall give place to "personal liberty," that is, personal devilry, with no government and no God.

German socialism in becoming atheistic is committing suicide, for there can be no brotherhood of man, such as its plan presupposes, that does not rest upon the Fatherhood of God.

But the Church should not overlook the truths in "Christian socialism," which, retaining a sufficient field for individuality, would resist the tyranny of monopoly as our fathers resisted the lesser tyranny of monarchy, and press forward through private competition and private combination to public cooperation.

## CORPORATIONS NEITHER SINLESS NOR SOULLESS.

The pulpit should condemn theft not more surely when a tramp steals on the street than when thieves in broadcloth, banded in corporations, steal the street itself.

When so-called "best citizens," thus masked, rob a whole city by charging each street-car passenger two cents a fare more than a fair profit for less than fair accommodations, and sacrifice children to save fenders; when they charge the people one hundred per cent beyond a fair profit for city lighting; when they slay the people with typhoid fever by economizing at the water-works; then the Church should make such fearless protest as Elijah made to Ahab when he had committed robbery and murder in Naboth's vineyard.

When legislators, by subsidies, give one trust millions of the people's money, and by remission of taxes make a like gift to another, the Church ought to be able to see a moral issue kindred to that which called forth from Christ the seven-fold woe against those who devoured widows' houses. Let not Thomas à Kempis make us forget the "whip" and "sword" of Christ.

In short, the Church has a social mission as well as a message to individuals. A corporation is not "soulless," but is a "moral person," whether it be a railroad company or a nation; and to such moral persons, and for them, the Church as a moral teacher should speak.

Those pastors who argue that the Church should work only for the Christianizing of individuals, and that such Christianized individuals may be depended upon to support financially and morally social reforms, disprove their own theory in that they notoriously fail to contribute any efficient part to such reforms, whether by membership or by money.

## SHOULD CHURCHES GO INTO POLITICS?

Those who are most fond of quoting, "Render to Caesar the things that are Caesar's and to God the things that are God's," are the very ones who neglect the first half of the command.

What is said here of the civic duties of Christians does not involve the debated question whether churches, as such, should seek to secure the enforcement and enactment of law.

It is the Church's shame that these ethical flames burn so briefly and so seldom.

The outrages of intemperance, gambling, lust, and Sabbath-breaking, if only we would not allow ourselves to get used to them, would rouse us, as we have been roused by the Armenian outrages. We have our own Turks and Kurds, that murder and ravish and impoverish,—aye, and our Sublime Porte that licenses them to do it.

But everything said in these theses as to the civil duties of Christians will apply as truly if we think of them as acting, not as churches, but individually as Christian citizens.

The most extreme view of the separation of Church and State admits it to be the duty of the Church to produce Christian citizens who will neither misuse nor neglect their civil powers.

Such citizens the churches have not produced to any adequate degree.

This is partly because the churches have been too busy doctrinally proving the necessity for, and providing the necessities of, one hundred and fifty denominations, to give adequate emphasis to social ethics.

## SOCIAL RESULTS OF REVIVALS.

A revival that crowds a city's largest hall with converts on a "mid-week Sabbath" does not regenerate the city government or reduce the saloons, because the Church goes into holy war only to the extent of enlisting recruits, and does not organize and use them against the social evils they might unitedly overthrow, not even when called to do so by ethical evangelists,—does not even organize them enough for their own defense. And so it has come to pass that we have reached the real beginning of the twentieth Christian century with church membership so rapidly increasing that it includes one in every three of the population, while at the same time the consumption of liquors, the divorces, and the murders are increasing three times as fast as the population; and other threes are brought into the incongruous statistics in that lynchings, labor riots, and municipal corruption have been found in larger development in our country in the last third of the nineteenth century than ever before, in larger development also in any other civilized nation; while impurity, Sabbath-breaking, and corrupting journalism add three more to the cyclonic clouds in our national sky, which call the Church in thunder tones to add to its individualistic work of saving souls—which is its first work but not its last—the development of the neglected hemisphere of Christ's gospel, namely, making society a safe place for saved souls, a christianized society, a Kingdom of God.

This hemisphere, though neglected, has not been uninfluenced by Christianity, whose new social spirit has slowly revolutionized the old-time monarchies of State and Church and family. In one-third of a century past—the very third whose clouds we have noted—five social evils that men said had "come to stay" have had to go, from our land at least, because the social ideals of Christ had come to stay instead. These abolished survivals of savagery were duelling, slavery, polygamy, lotteries, and the "spoils system." But it remains true that the Church has not yet adjusted its message and methods, as "the children of this world" have done, to the change from the individualistic, agricultural ages of the past to the new age of cities and of social solidarity.

## MAKING A SAFE PLACE FOR SAVED SOULS.

Environment has not been more overestimated by science than it has been underestimated by the Church, which must not only increase its flock, but provide defenses against winds and wolves. Christians do not, whether as churches or otherwise, adequately protect their youth against lust and drink and greed. They do not, for instance, protect the eyes of youth against the indecent pictures illegally displayed in shop windows and on theatre billboards, although a reading of the law, with a spasm and a hazard financial or even moral support from the churches, as such, or from the majority of their members as individuals, and is not treated as an essential part of true religion, but only as an "outside movement."

Nor do Christians, as churches or otherwise, to any considerable extent, restrain theatres that make themselves the slow-cases and solicitors and abettors of harlots. They even allow the traffic in lust in nearly all cities to be carried on as openly as any legitimate business, so that a tempted youth can find social poison as readily as food and clothes.

Law enforcement, though designed to promote the four cardinal Christian moralities, by restraining intemperance, gambling, lust, and Sabbath-breaking, receives but a spasmodic and hazardous financial or even moral support from the churches, as such, or from the majority of their members as individuals, and is not treated as an essential part of true religion, but only as an "outside movement."

## REFORM, ONE OF THE HOUSEHOLD OF FAITH.

The relation "of reform to religion" is often discussed. It is treated as both a "distant" and "poor relation," named only by its frequent calls, but to be endured and occasionally helped in a small way. He who reads his Bible carefully will see that Isaiah and Christ and James alike describe as "true religion" what we call "reform," and brand all piety that lacks it as hypocrisy. Charity has always been recognized as a part of the Christian family by "the poor collection," which was the first collection to be established. The Church, however, is far inferior to charity-organization societies in quality of charity, which its deacons should study as a science.

Charity is the Miriam in the Christian household, but Reform is its Moses, the latest born and best of the family. It is, however, yet in the burghers, its own mother, the Church, not yet having heard God's command, "Take this child and nurse it for me." Nor is it yet in Pharaoh's household. The average preacher says: "Reforms belong to politics," and the average politician ignores them as "religious questions."

The Church should do less for moral reform, or more. It should cease to "resolve" in favor of it, or it should make its "committee on resolutions" a committee to carry its resolutions into effect. In the few cases where such committees for action have been appointed they have not been supported, and have hardly more than exhibited the Church's neglect.

#### SOME VICTORIES THE CHURCHES SHOULD HAVE WON.

The churches have long been resolving against the increase of law divorces, but other organizations are rightly credited with most of the improvements in the divorce laws, organizations which the churches, as such, have seldom helped, whether by committees or by collections, and whose work has been greatly restricted for lack of such due cooperation.

The improvement of the scandalous "age of consent" laws of our country would surely have been a fitting work for pastors and church officers organized in union reform committees, but the recent raising of the age in many states, though a trophy of organized effort, is not a trophy of the Church, but mostly of the Woman's Christian Temperance Union, which includes only about one-hundredth of the women of the churches.

Petitioning for the protection of the young and the poor against that national robber, the Louisiana Lottery, in any view of the Church's function, would have been a fitting subject for a united effort of the churches, but the anti-lottery law of 1895 was left to depend chiefly to the efforts of one individual, who was able to furnish both time and money, with only a paltry five hundred dollars of financial aid, and even that not given by the churches as such. He declares also that most of the church papers were too absorbed in denominationalism to render him efficient help.

#### PROTESTANT MONASTERIES.

As I come upon a preacher's meeting discussing "The Ruling Eldership" and "The Politics of Calvin," while the devil's politics is ruling the legislature and carrying a bill to legalize gambling: when I find a church listening on Sabbath evening to a lecture on "The Religious Condition of Ireland in the Time of the Normans," while living fishermen in the same city are selling whisky and gambling pools and arranging prize fights, it seems as if I had come upon Protestant monasteries, "in the world but not of it" in a sense that Christ never meant.

The solemn charges that prophets gave to kings to rule in righteousness should be applied whenever an election approaches, to our King Everybody, with his mighty ballot sceptre by which men and measures, good or bad, are to be put up or down. The man who hides his talent and incurs the Lord's wrath is the man who neglects to vote at the primary and the polls.

#### A REFERENDUM AT HAND.

Whatever excuse anyone may make for neglecting the primary or the election, there is absolutely no excuse for any adult man or woman, who neglects to use the mightiest of all political agencies, the mail-box. The ballot-box informs a "Representative," what are the wishes of a majority of his constituents in regard to the dominant political issue, for instance, in 1896, as to free silver, but as to nothing else. The plebiscite and referendum of the mail-box should as clearly show him the wishes of a majority of his constituents on the thousand and one questions not in the party platform, especially on moral issues.

But the mail of a representative represents selfishness and devilism far more than philanthropy and morality. Men who want office, or appropriations, or free seeds, vote for them at the mail-box "early and often," but the Christian people who send up to God the petition, "Thy Kingdom come, show how little they mean it by the fewness of their petitions to legislators for laws that would hasten the doing of God's will on earth as in heaven.

There is not a civic reform for which Christians resolve and pray, whether it be the enactment or enforcement of law, that could not speedily be secured if the seven millions of Christian voters of this country would vote for it at the primary and the polls, or the twenty-five millions of church members, or even one-twenty-fifth of them, would vote for it at the mail-box.

#### Part Four

#### FAITHFUL PROPHETS OF TODAY.

It is not a conclusive reply to these theses to cry "Pessimism." The school of prophets that are most faithfully observing the shortcomings of the Church are Christian optimists—not vilful, professional optimists that build their hopes on what they see, or rather on what they refuse to see, in the signs of the times, but Christian optimists, whose confidence is in the promises of God, and who have such confidence in the Church also that they dare to believe it will bear the lance of love. They do not forget that the Church has done much not only for individuals, but also for society; that it has indeed created the very ideals of a holy city and a new earth which make its own best sons and daughters discontented at its neglect to realize them.

As it is always considered a confession of guilt when the defendant's lawyer, instead of disproving the charge, devotes his energies to abusing the plaintiff's attorney, so the unfaithful church members of today confess judgment under the charge of having neglected their duty to social reform, when, instead of dis-

proving the accusation, they attack the prophets who love the Church so wisely and well as to chasten it for its faults.

Professor George D. Herron's charge, that the Church has not done its duty in the conflict of labor and capital, is not answered by picking flaws in the Hebrew poetry of his jeremiads.

The editorials of Mr. E. J. Wheeler in *The Voice on "The Ungodly League of the Church and the Saloon,"* may be criticized, especially as the divided Church is too fragmentary to be considered as in "league" with anything, but the charge is true, "for substance of doctrine," that the saloon remains in our country only because the seven millions of voters in the churches consent.

Although the two prophets named are more stoned, they are really no more severe upon the Church for the neglect of its social function than many other church leaders, considered more conservative, of whom only a few can be cited.

Prof. R. T. Ely says:

"Did it ever occur to you that a man who claimed to be a Christian, and was not at the same time a philanthropist, was a hypocrite and a liar?" (*Social Aspects of Christianity*, p. 17).

He also applies the same category to churches.

Rev. Dr. Josiah Strong says:

"The average church hires the minister to love men and save them, in its stead. \* \* \* Our Protestant churches are only half reformed, from the Roman Catholic errors concerning the priesthood." (*The New Era*, pp. 28, 29).

Bishop Phillips Brooks was quoted in *The Kingdom* as saying:

"The great question that is on men's minds to-day is this: Can this Christian religion meet all these human problems? No man dares to deny the Christian faith to-day, because the Christian faith has not been tried."

Bishop Henry C. Potter, at the dedication of a chapel for the poor, in 1896, said:

"The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time for the Church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of God and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettantism of service, and get down among the people who are battling amid their poverty and ignorance,—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope,—then verify the Church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insistent impertinence!"

And President E. B. Andrews of Brown University, has said: "I am forced sometimes to fear that the Almighty may have in store a sweeping change in the agent of his saving work among men. To every body now called church he may be preparing to say, 'Welshed and found wanting: the Lord hath done with you.' The wonderful spread of the Salvation Army is some hint of this." (*Christianity Practically Applied*, L. p. 349).

And here let it be noted that the program of the Salvation Army is: "First, change the man. Second, change his circumstances."

In view of the foregoing truths and facts, is it not the manifest duty of all churches, of all ecclesiastical bodies, local or general, to take some such action as is suggested in the following resolutions:

"Resolved, that churches should use their organized powers, not for the maintenance of worship and missions only or chiefly, but also for the ethical and social applications of Christianity; not to save individual souls only, but to save society also, if only to make it a safe place for saved souls.

"Resolved, that to this end we believe there should be federations of churches by towns, states and nations, in which those who theologically differ may sociologically unite for the promotion of those social reforms which they agree upon in their official declarations, such as the defense of the Sabbath and purity; the suppression of intemperance, gambling, and political corruption; and the substitution of conciliation and arbitration for both industrial and international war.

"Resolved, that such federations should at least speak for united Christianity in behalf of the enactment and enforcement of good laws and in protest against bad ones, through the instrumentality of the press and of petition.

"Resolved, that in order to make such federations not less effective in union efforts to save society than the churches are in separate efforts to save individuals, every church and every association of churches should annually contribute to these federations by collection or appropriation,—the minutes of every denomination providing a column for contributions to "Christian reforms" in recognition that such contributions are a part of Christian duty,—and that, pending the formation of such official federations of churches, this body urges each of its members, so far as possible, to cooperate in social reform by active membership in at least one Christian union movement for social welfare."



# Native Races and the Liquor Traffic United Committee.

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## REVISION OF THE BRUSSELS ACT OF 1890-91.

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It is suggested that the following Resolution should be adopted at Public Meetings. The adoption of this Resolution will greatly strengthen the hands of this Committee :—

“ This Meeting ventures to hope that Her Majesty’s Government  
“ will be able to secure the early meeting of the Powers in Conference at  
“ Brussels, and that steps may be taken to press upon the Powers the  
“ necessity of decisive International Action with reference to the Liquor  
“ Traffic in West Africa; and in particular—

- “ (1.) The desirability of prohibiting the importation of spirits into  
“ districts where the use of distilled liquors does not exist or  
“ has not been developed or where either on account of religious  
“ belief or for other reasons, the people of that district are  
“ opposed to the trade; and that this should be loyally carried  
“ out by all the Powers having Possessions in West Africa; and  
“ (2.) That in places where prohibition is deemed impossible from  
“ the existence of a well established trade, a uniform duty should  
“ be established of not less than 4s. per proof (imperial) gallon,  
“ a regular, gradual increase taking place at intervals which might  
“ afterwards be decided; and that these duties should be uniform  
“ in all the Possessions of the West Coast of Africa.”

After adoption, copies of the Resolution should be sent to Her Majesty’s Secretaries of State for Foreign Affairs and the Colonies, and to local Members of Parliament.

Further information on this subject will be gladly supplied by

MR. A. W. BODGER, *Secretary*,  
Native Races and the Liquor Traffic United Committee,  
139, PALACE CHAMBERS, BRIDGE STREET, S.W.

November, 1898.

AFRICA . . . . .

AND THE

LIQUOR TRAFFIC



AN . . . . .

INTERNATIONAL

PROBLEM . . .



SOME OF THE FOUNDERS OF THE  
NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE

—  
INAUGURATED 1887

AFRICA  
AND  
THE LIQUOR TRAFFIC  
*AN INTERNATIONAL PROBLEM*

BY

CHARLES F. HARFORD-BATTERSBY, M.A., M.D.  
*Hon. Sec. Native Races & the Liquor Traffic United Committee.  
Principal of Livingstone College.  
Etc.*

London :

NATIVE RACES AND THE LIQUOR TRAFFIC UNITED COMMITTEE  
139, PALACE CHAMBERS  
BRIDGE STREET, WESTMINSTER, S.W.

MDCCCXCVIII.

# *Africa & the Liquor Traffic.*

*AN INTERNATIONAL PROBLEM.*

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IT is more than six months since invitations were sent out from Brussels to the Powers, to a Conference on the subject of the Liquor Traffic in West Africa, and we hear that the Conference is likely to meet in November. The present, is therefore, a suitable opportunity for considering the questions which will be before the representatives of the Powers, assembled at Brussels, and for indicating the necessity for action and the lines along which action is needed.

## **The West African Liquor Traffic.**

The Liquor Trade in West Africa is distinguished by the following features.—

(1) The duty is very low in some cases, not higher than 8d. per gallon, the highest duty being about 3s. a gallon; when this is compared with the duty in Great Britain of 10s. 6d. per gallon, it will be realised that this duty is totally inadequate.

(2) In a large number of cases spirits are used as the principal article of barter, though in the

more important centres cash is being introduced as a currency.

(3) The association of the sale of spirits with that of other goods, and the low price of the spirit, places a serious temptation before the natives of the country who are unable to resist it.

### Results of the Trade.

(1) **Moral.**—The trade in gin and rum has been one of the most serious barriers to the moral improvement of the people, so much so, that Bishop Tugwell has felt it his duty, amid very great pressure of work, to devote considerable time to combatting this great evil. That civilised races can enrich themselves by introducing their own vicious habits amongst the inhabitants of the lands they profess to elevate, is a scandal which demands the most serious attention.

(2) **Physical.**—There is a firm belief amongst the educated natives of West Africa, that the spirit trade is producing widespread physical deterioration. This, in a country like Africa, which must be developed by the sons of the soil, is sufficiently serious to merit the consideration of all interested in the opening up of the dark continent.

(3) **Material.**—Not the least important result is the effect upon trade. It stands to reason that



that which merely ministers to the lower appetites of the people, creates no desire for anything better. Gin and rum are the greatest assistance to the carrying on of the heathen festivals, but they do not lead to any desire for better houses, for suitable clothing, or for any of the real benefits of civilisation.

But this is no mere theoretical assumption, it has been proved by a careful comparison of figures, that, where the Spirit Trade in a particular colony has materially decreased, the imports of other trade goods has increased by leaps and bounds, whilst in a neighbouring colony where the imports of gin and rum have greatly increased, the import of trade goods, which might be expected to have a beneficial effect on the colony, has either been at a standstill or absolutely diminished.

#### Necessity for Action.

The necessity for action is denied by some for two reasons—(*a*) because they think that there is not so much drunkenness in Africa as in England, and—(*b*) because they say that the natives have evil drinks of their own with which they might do themselves harm if we did not provide them with liquor from outside. These arguments are almost too weak to need refutation.

If, for the sake of argument, we allow that in

Africa things are not as bad as in England, are we to wait until they reach the terrible condition in which we find ourselves as regards the drink question, before we stretch out a hand to help our weaker brethren. The second argument is answered best by another question. If a man intends to poison himself, or is in danger of doing so, am I justified in supplying him with a more speedy method of accomplishing his purpose? But we do not allow that native drinks produce anything like the extent of mischief as imported spirits. We have heard it suggested that it is better to leave the savage to his barbarous ways, and if his life is to be a short one, at least let it be a merry one, so give him as much drink as he wants.

Seeing that his native customs include often cannibalism, human sacrifice and infanticide, to name only a few of the most prominent accompaniments of heathenism, such a proposal will not find many supporters.

If, however, we realise that a vast section of the population of West African is Mohammedan, and as such is prohibited by religious principle from indulging in liquor, and that large tracts of country are being opened up, into which imported spirits have not yet penetrated, the necessity for action is sufficiently apparent.

### What has been done.

Whilst there are some who do not see the necessity for action, and whilst there is room for considerable difference of opinion as to the extent of the evil, it is generally admitted that action is needed, and already something has been done, at least in British possessions. In the greater part of the territories of the Royal Niger Company, the traffic in spirits has been altogether prohibited, whilst the duties in the British West African colonies have been raised and in many cases the introduction of a cash currency has been beneficial. The difficulty of further increase in duty, or extension of the prohibited zone, lies in the fact that West Africa is divided up amongst the various European Powers, and it is of the greatest importance that international agreement should be secured.

### International Agreement.

The settlement of difficulties between French and English in West Africa, and the rumours of an understanding with Germany, afford good hope for a successful issue of the Conference.

That the British Government will do all in its power to gain more stringent regulations can hardly be doubted, but they need all the support which can be given them.

## *South Africa.*

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WHILST the Powers of Europe are being called together to consider the question of International agreement a state of affairs is in existence in Cape Colony which constitutes a serious reproach to British administration in South Africa. The situation there is very clearly shown in the following report of Mr. S. H. Roberts, chief inspector of Native Locations, taken from the "Blue Book of Native Affairs" for 1898, issued by the Government of the Cape of Good Hope:—

**“Drunkenness.**—As I have in my annual reports, running over the past ten or twelve years, brought to the notice of the Government the ever increasing love of drink obtaining amongst the natives, and the very serious results that must follow, I had intended in this report refraining from touching on this matter, but looking again at the vast importance and the far-reaching consequences of the question of drink as affecting our natives, I shall again deal with it.

“That the indiscriminate sale of liquor to the

natives of this Colony is having a bad effect upon them, and is unfitting them in every way from becoming good and reliable servants is beyond doubt, and that it is acting adversely on the commercial interests of the Colony, goes without saying. Anyone travelling as I have done, over the large native reserves in the Colony, cannot fail to observe the bad and demoralised state of the residents of these locations. Never a very industrious people, they are now, caused by their drunken habits, becoming idle, slothful and unthrifty, and even when they do go into service, they are of very little use, unless employed at the compounds in Kimberley or other mining centres where liquor is not obtainable by them. Both farmers and townspeople complain bitterly that they cannot depend upon their servants if there happens to be a canteen in the neighbourhood. This outcry does not emanate from one or two districts only, but from nearly every division in the Eastern Province. The quantity of liquor consumed by the natives in the King William's Town and East London Divisions must be enormous. I have always held and still hold, that both in the interests of the natives (the bulk of whom are merely grown-up children and in this matter require guiding), and in the interests of the European population of

the Colony, it is essential, nay, absolutely necessary, that there should be a stringent liquor law against the sale of drink to any aboriginee in this country. The natives themselves are fully conscious of the evil effects of drink, but are unable to resist the temptation, and, I believe would readily assent to a law which would keep liquor out of their reach. In my last annual report I remarked that I was struck with the sobriety of the Bechuanas as compared with the Colonial Natives; this sobriety I attributed to the liquor laws prevailing in Bechuanaland; since then, I have been in Bechuanaland for eight months on special duty, and during the whole of that time I did not see a drunken Bechuana on any reserve. In support of my opinion (already frequently expressed in my reports) that it is absolutely necessary in the interests of the natives themselves, as well as in the interests, social and commercial, of the European inhabitants of this Colony, we should have a liquor law on the same lines as the liquor laws prevailing in Bechuanaland. I have made the following extracts from an article entitled 'Liquor Traffic in Africa,' by Major Lugard, which appeared in the *Nineteenth Century* of November last."

The following quotations are then given :—

**Her Majesty the Queen, addressing**

**Khama :** "I approve the provision excluding strong drink from your country. I feel strongly on the matter, and am glad to see the chiefs have determined to keep so great a curse from the people."

**Mr. Rhodes to a Deputation of the Native Races and the Liquor Traffic United Committee, December, 1894 :** "Even apart from humane considerations, I would, from a commercial point of view, oppose the liquor traffic amongst the natives; it would be bad policy to demoralise our workers by drink."

**Sir Sidney Shippard, late Administrator of Bechuanaland :** "There has been an almost total absence of serious crime throughout British Bechuanaland . . . This is partly due to strict enforcement of the salutary laws prohibiting the supply of liquor to natives."

**Major Lugard :** "The majority of African Administrators and travellers base their condemnation of the liquor traffic upon its debasing influence on the natives."

"It may be as well to state here that my remarks with regard to the drunken habits of the natives do not apply to the residents of the Transkei locations, there they have a special act, hence, there is very little drunkenness amongst them."

## VIEWS OF THE GOVERNMENT.

Testimonies as to the evils of the drink traffic amongst native races might be multiplied almost indefinitely, but we may quote the opinion of Lord Salisbury, which, though it was uttered some ten years ago, still expresses the views of the Government at the present time, supported as it is by the energetic action of Mr. Chamberlain to bring about International Agreement. Lord Salisbury said in reply to a deputation from the "Native Races and the Liquor Traffic United Committee," introduced by their President the Duke of Westminster on December 14th, 1888:

"The native races are for all practical purposes children, and so far as we can do it, like children they must be protected. No one who even looks at history, still less at contemporary history, can doubt the extreme character of the evil which this unrestricted traffic causes. It has before this swept whole races away: it is now producing the greatest havoc in all parts of the world. We are so deeply convinced of that, that any efforts on our part would never be wanting, nor would our attention for a moment relax, for the purpose of inducing that common effort by which alone this miserable traffic can be restrained."



The above Committee, composed of representatives of Missionary and Temperance Societies, with the Duke of Westminster as President, has been formed for combating the Drink Traffic, and for preventing the demoralization of Native Races by it. Largely owing to their influence the Liquor Clauses of the Brussels' Act of 1890-91 were introduced, which, although they were not nearly stringent enough, yet established the principle of International Agreement on this matter. The efforts of the Committee are not confined to Africa, but at the present time Africa demands special attention.

The Committee appeal to all Temperance bodies and those interested in the welfare of Africa to join with them in their opposition to the African Liquor Trade, and will be pleased to provide forms of memorial for presentation to the Government, or to supply literature to those who wish to know more of the subject. Application should be made to "The Secretary, Native Races and Liquor Traffic United Committee," 139, Palace Chambers, Bridge Street, Westminster, S.W.

# Native Races and the Liquor Traffic United Committee.

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## OBJECT:

The prevention of the Demoralization of Native  
Races by the Liquor Traffic.

---

## President:

HIS GRACE THE DUKE OF WESTMINSTER, K.G.

## Chairman:

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

## Hon. Secretary:

CHARLES F. HARFORD-BATTERSBY, M.A., M.D.

---

*Subscriptions and Donations will be gratefully  
acknowledged by—*

THE SECRETARY,

Native Races and the Liquor Traffic United Committee,

139, PALACE CHAMBERS,

BRIDGE STREET, WESTMINSTER, S.W.

*From whom further information can be obtained.*



"Deadly Parallels."

## AMERICAN SALOONS IN MANILA

### Contradictory Witnesses Compared and Weighed

GEN. OTIS, in letter of Nov. 28, 1899:

"Saloon licenses were always freely granted by the Spanish Government, and when we commenced to reduce them the Filipinos complained of an abridgement of formerly enjoyed liberties. The Filipino indulges in vino quite extensively, and is not as temperate as this letter will indicate, though it is seldom that he becomes beastly intoxicated. Our present chief difficulty here arises from the action of saloon men from other countries and the beer and whiskey men from the United States whose agents follow the way of the army. Several weeks ago I directed the provost-marshal-general to reduce the number of city saloons as fast as practicable, and to exercise great caution in the future in issuing licenses. Drunkenness and debauchery in Manila as represented in United States newspapers do not exist. There is no city in the United States of equal proportions as orderly and as quiet. Soldiers visiting Manila on pass or furlough are often indiscreet, but generally receive their deserts in punishments."

CHAPLAIN PIERCE, in *Spirit of Missions*, April 1:

While the number of "American" drinking places is greater than was the case two years ago, the spiritous liquor consumed is probably less in quantity and is certainly less harmful in quality than previously. Those who report a great increase in the number of saloons, overlook the fact that before and during the early days of American occupation all the principal streets were fairly lined with little nipa shacks, where the Filipinos dispensed a fluid distilled from anise seed, maddening in its effect upon the mind, and poisonous in its effect upon the body. The sale of this stuff was entirely unregulated, and more than one American soldier of admirable record fell a victim to its deadliness. These unlicensed places have been abolished. The authorities thought it necessary for the protection of their men to sanction the establishment of drinking places where a less harmful quality of liquor was provided. The result has been less intoxication among the soldiers and the removal of many temptations to which they were formerly constantly subjected. It is also true that there has been a net decrease in the number of drinking places.

PRES. SCHURMAN, at *Congregational Club*, N. Y.:

"I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there, and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I suppose wherever there are 65,000 Anglo-Saxons there will always be some drunkards, and it seems difficult to prevent it. But it was unfortunate that we introduced and established the saloon there, to corrupt the natives, and to exhibit to them the vice of our race. I have never seen a Filipino drunkard."

HON. O. E. EDWARDS, *Ex-Consul at Manila*, resident there later as a merchant, 24 years in all:

"The Spaniards and Filipinos before we took possession drank very little and were seldom intoxicated. It was hardly less than idiocy to allow whiskey to be introduced into that tropical country."

E. H. WHERRY, of *Co. H. 10th Pa. Vols.*:

"When the American forces took possession there were less than half a dozen saloons. Whiskey was comparatively unknown. The native fruit stand keepers generally kept a bottle of vino or beno, which is an intoxicant of the vilest stamp, but they sold very little. The sight of a drunken Filipino was as uncommon in Manila as the sight of a drunken woman in an American city. But Manila soon became acquainted with the American saloon and the city became a scene of debauchery."

*Wine and Spirit News*:

"As one result of American occupancy the liquor business has reached enterprising proportions."

H. IRVING HANCOCK, in *Leslie's Weekly*:

"The Manila saloons are the worst possible blot on Uncle Sam's fair name. The Filipinos are rather slow to take to drink. They have always heretofore been an abstemious people. Yet slowly but surely the natives are veering around to the temptations to be found in the saloon. There is nowhere in the world such an excessive amount of drinking per capita as among the few thousand Americans at present living in Manila."

WILLIAM E. CURTIS, *Chicago Record*, Feb. 13:

"An inquiry at the Bureau of Statistics shows that there has been a large falling off in the amount of liquor shipped to the Philippine islands since the American occupation. During the last year the total was 1,228 gallons of wines, 19,275 gallons of whisky and 65,344 dozen hottles of heer, which is about one-fifth the average amount exported during the last ten years of the Spanish occupation.

"Therefore, if it is true, as Chaplain Wells asserted in his speech last night, that more than 300 liquor firms in the United States have sent drummers to the Philippines, they have scarcely sold enough to pay their steamship fare."

[The above statement of Mr. Curtis having been proved absurdly false, he seeks to prove that total "imports" into Philippines from all countries are decreasing, for which no reliable statistics have been given, nor is such a claim consistent with the statements of the Manila correspondent of the same paper and Schurman and the liquor organ, etc.]

GEN. OTIS has cahaled that a long statement from him on the liquor traffic in the Philippines has been sent to the war department by mail. That it will be an effort to helittle the tragedy we are warranted in expecting not only by his letter above but also by his course in the matter of despatches about the war. We ask the world to weigh this testimony and others on the same side against the more numerous, more weighty and otherwise more reliable testimony in the other column, and if persuaded that the liquor traffic, in the tropics and among the native races is an evil, let the following petition be adopted, or another sent herewith, or hoth, by societies and public meetings in every country.

Whereas, sixteen nations in 1892 made a treaty to exclude slavery, opium and spiritous liquors from a large section of Africa, in protection of native races, therefore,

Resolved, that we ask an extension of this mandate of true civilization by the exclusion of all intoxicants from all countries inhabited chiefly by native races at least, through separate action of each Christian government in its own domain, supplemented by joint action so far as may be necessary to make the protection of such races complete; and we authorize the presiding officer of this meeting, in our behalf, to so petition the Chief Executive and national legislature of every civilized country.

O. P. AUSTIN, *Chief of U. S. Bureau of Statistics, report of liquor exports to Philippines for fiscal years 1897, 1898, and calendar year 1899:*

Malt liquors, . . . . .	\$663	\$337	\$154,488
Spirits, distilled— . . . . .			
Alcohol, . . . . .			106
Brandy, . . . . .			21,246
Whisky— . . . . .			
Bourbon, . . . . .			80,916
Rye, . . . . .			4,003
All other spirits, . . . . .			572

JOHN T. MCCUTCHEON, *Manila Correspondent, Chicago Record*, Jan. 28:

"Since the Americans have come here there have been a hewildering number of saloons started. It is certainly a humiliating thing to see a beautiful street like the Escolta changed in two months from a great retail show street into a line of saloons, and it makes an American feel that his country is not cutting much ice as a grand civilizing influence."

CHAPLAIN BATEMAN, *Y. M. C. A. address in Manila:*

"These people have every reason to helieve that the United States is a nation of drunkards."

BISHOP THOBURN, *in letter from Manila to Indian Witness:*

"Every alternate place of busness seems to be a liquor shop. Drunken soldiers meet me everywhere."

ARMY SECRETARY PEYTON, *Brotherhood of St. Andrew:*

"When the American troops landed in Manila there was only a saloon or two in the whole place. To-day Manila is a hell-hole. There are 430 or more saloons, typical places of the western frontier, or worse, and the saloons are more respectable than are many of the other places within the city which Americans have either planted or keep alive by their support."

[We have not called all our witnesses hut might add testimony to same effect as above from Chaplain Wells, Rev. Peter McQueen and other eye-witnesses.]

WILBUR F. CRAFTS,  
Superintendent of The Reform Bureau.

WASHINGTON, D. C., 210 Delaware Ave., n. e.

RECEIVED  
FEB 11 1901  
MR. SPEER.

LIVINGSTONE COLLEGE,  
KNOTT'S GREEN,  
LEYTON.

Jan 30<sup>th</sup> 1900.

To friends in the United States whom I had the privilege of meeting during my recent visit to America on the occasion of the Ecumenical Missionary Conference.

My Dear Friends,

Whatever may have been the results of the Missionary Conference from other points of view, and I am sure they were many, not the least were the friendships formed amongst those who attended the Conference from all parts of the world.

Personally I have the warmest recollections of the kindness shewn to me in America, and I hope that the link thus formed between workers so far apart may not be quickly broken. Unfortunately we are all of us busy people, and for my own part I have long ago failed to keep up a correspondence with any large circle of friends, so I am going to take the unusual course of sending a common letter to you who helped to make me feel so much at home whilst visiting your country.

I must ask your forgiveness for this as this letter must inevitably deal with my own doings, and yet I hope that this may be taken as shewing a desire on my part to know of your doings.

Livingstone College has been moved to a larger and more suitable site than it occupied before, and we are greatly rejoicing in our new surroundings. They are now quite worthy of a visit, and I hope that you or any of your friends who may be visiting this country will take an opportunity of seeing Livingstone College before they leave, only let me beg one favour that any who propose visiting us should let us have a post card beforehand as I am so often out, and it would be most disappointing to miss a visitor who had come from so far.

I am sending you under a separate cover a pamphlet describing our

new premises, and also other literature connected with our work. Please do not allow them to weary you, but I believe you will find in them some matters of interest, and you will be able quickly to see some of the developments of our work. I need hardly say that we should welcome with the greatest interest any Missionary students from America who might be anxious to gain some elementary medical knowledge before going to the Mission Field, and this would form a happy link between our various Missionary bodies which would I believe be of mutual advantage. I also hope that you may be interested in "Climate" of which I propose to send you a copy every quarter. This and the Bureau which we are forming in connection with it will, I hope, prove of service not only to people in this country but all over the world, and I shall be very glad if you will let me have any suggestions for making it more widely useful. It is a very great satisfaction to me to know that one result of the Conference has been the formation of an American Committee to deal with the question of the protection of native races from the liquor traffic, and I hope you will do what you can to support any action which this Committee may take. I do not think I must add anything further now, but perhaps I may express the hope that you will let me hear from you from time to time, not perhaps by individual letters which in your case as in mine might prove impossible, but by sending me any printed papers descriptive of your work which might give me an opportunity of keeping in touch with you. I also very earnestly hope that we may see you in this country at some not very distant date.

Believe me,

Yours very truly,

Wm R. E. Spear.

Charles F. Hoarford-Bathursty

you have had a business letter from me somewhat recently, but I must not omit your name from the list of those to whom I am sending this letter.

I hope I shall hear before long from you as to your progress in fighting the liquor evil. Dr. Paton's appeal is specially before us just now



Emergency Number to hasten Petitions, Letters, Telegrams, in behalf of Bills for Pacific Islands.

# TWENTIETH CENTURY QUARTERLY.

FOR SPRING QUARTER, MARCH 21 TO JUNE 21.

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## RED LETTER DAYS IN THE NATIVE RACES CRUSADE.

December 3, 1900, President McKinley, in his message, said: "We have been urgently solicited by Belgium to ratify the International Convention of June, 1899, amendatory of the previous Convention of 1890 in respect to the regulation of the liquor trade in Africa. Compliance was necessarily withheld, in the absence of the advice and consent of the Senate thereto. The principle involved has the cordial sympathy of this Government, which in the revisionary negotiations advocated more drastic measures, and I would gladly see its extension, by international agreement, to the restriction of the liquor traffic with all uncivilized peoples, especially in the Western Pacific."

Dec. 5, the Senate Committee on Foreign Affairs, after a hearing secured by The Reform Bureau, and shared by the W. C. T. U. and Anti-Saloon League, its constant allies, voted to report in favor of the ratification of the above-named treaty, which aims to protect native races against spirituous liquors in practically all of Africa that has not been protected previously by Mohammedan and British laws, namely, between 20 degrees North Latitude and 22 degrees South Latitude, by raising the tax from 10 cents per gallon to 52 cents a gallon, a sum considered prohibitive for the natives in their abject poverty.

Dec. 6, the House of Representatives voted to abolish canteens, 159 to 51.

Dec. 14, the Senate gave a fitting close to its 19th century legislation by ratifying the treaty for the protection of Africa against rum.

Jan. 1, Taft Commission, following British precedents brought to its attention by The Reform Bureau, prohibited saloons of Manila to sell intoxicants to natives. Native shops that seldom caused drunkenness before we came, were allowed to sell

native drinks to natives, but not to soldiers. Saloons were also ordered off the Escolta and other principal streets, the worst charges against them being confirmed in the public discussion, in which Judge Taft three times characterized them as "disgraceful."

Jan. 4, 1901, the Senate Committee on Foreign Affairs reported and the Senate unanimously adopted the following (Lodge) resolution:



SENATOR LODGE.

"In the opinion of this body the time has come when the principle, twice affirmed in international treaties for central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory Powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages."

The Committee had received in support of the resolution and ordered printed the following letter from ex-President Harrison:

January 1, 1901.

MY DEAR SIR: I have received your letter of the 28th ultimo, and in reply I beg to say that I have made it a rule not to sign petitions of appeal to members of Congress for legislation. I have expressed myself upon the subject in a public address in the paragraph to which your letter refers. It does seem to me as if the Christian nations of the world ought to be able to make their contact with the weaker peoples of the earth beneficent and not destructive,

and I give to your efforts to secure helpful legislation my warmest sympathy.

Very truly, yours,

BENJ. HARRISON,  
REV. WILBUR F. CRAFTS,  
Washington, D. C.

This resolution and letter were a fitting legislative opening of the 20th Christian Century.

Jan. 9, the Senate voted to concur with the House in abolishing all liquor selling on premises used for military purposes, 34 to 15. Law became effective by President's signature Feb. 1.

The eight official acts above noted, that were crowded into less than eight weeks, were partly offset by the rebate of ten millions of dollars voted by the House to the brewers, in repayment of campaign contributions, to which the Senate Committee has asked that three millions more be added, and by the Taft Commission's apology for "regulated" prostitution. But surely this tally of temperance victories is unprecedented, and the victory should encourage us to win at least one more victory, which would be in sight at this writing if only the people were aroused and were pouring in a steady fire of petitions, letters and telegrams, this time for the Gillett New Hebrides' bill, which, with the President, Senate and House Committee in favor of it, is in real danger of failing because the people are sending so few petitions. March 4 is close at hand and only by utmost haste and energy can it be saved.

## SWIFT ACTION NEEDED ON NEW HEBRIDES' BILL.

Hon. F. H. Gillet, M. C., of Massachusetts, has introduced a bill, prompted in part by the recommendation of the President's message that uncivilized races not only in Africa but everywhere, and "especially in the Western Pacific," should be protected against the traffics in intoxicants, to which new urgency has been given by the breaking out of war between the uncivilized cannibals of the islands, equipped with American guns and intoxicated with American rum, and the civilized natives,



The bill follows in its wording a treaty submitted by Great Britain to several nations in 1884 and repeatedly since, which has been favorably considered by several of our Secretaries of State. As it will probably take a long time to consummate the treaty, it is proposed to follow British precedent and forbid American merchants to sell firearms, opium and liquors in these and other islands of the Pacific that are not under the protectorate of any civilized power. There is assurance that Germany and France will also follow English precedent if we do. This "new Gillett Bill" is worded as follows:

Any person subject to the authority of the United States who shall give, sell or otherwise supply, any arms, ammunition, explosive substance, intoxicating liquor, or opium to any aboriginal native in any of the Pacific Islands lying within twenty degrees North latitude and forty degrees South latitude, and the 120th meridian of longitude West and the 120th meridian of longitude East of Greenwich, not being in the possession or under the protection of any civilized power, shall be punishable by imprisonment not exceeding three months, with or without hard labor, or by a fine not exceeding fifty dollars or by both. And in addition to such punishment all articles of a similar nature to those in respect to which an offense has been committed found in the possession of the offender, may be declared forfeited. Sec. 2. If it shall appear to the Court that such opium, wine or spirits have been given *bona fide* for medical purposes it shall be lawful for the Court to dismiss the charge.

Sec. 3. All offenses against this act committed on any of said islands or on the waters, rocks or keys adjacent thereto shall be deemed committed on the high seas on board merchant ship or vessel belonging to the United States, and the Court of the United States shall have jurisdiction accordingly. The trial of offenders against this act shall be in the consular or other court of the United States of the district where the offender is found or to which he is first brought.

The House Committee on the Alcoholic Liquor Traffic, which has had the Gillett bill in charge since December, and which reported it favorably on February 12th, includes the following Congressmen, whose zeal would no doubt be intensified by tangible evidence that their constitu-

ents were as anxious for them to carry this moral measure as some "little bill" that would bring a few dollars into their district:

Nehemiah D. Sperry, Ct.; Samuel J. Pugh, Ky.; Justin D. Bowersock, Kan.; Washington Gardner, Mich.; Amos L. Allen, Me.; Stephen R. Morgan, O.; Oscar Turner, Ky.; Laird H. Barber, Pa.; John L. Burnett, Ala.; Rufus K. Polk, Pa.; William H. Ryan, N. Y.

This Committee having reported the bill, it is now largely dependent on the favor of the Speaker, D. B. Henderson, of Iowa.

In the Senate, the Committee on Foreign Affairs has charge of the bill, namely, Senators Frye, Cul- lom, Lodge, Clark, Foraker, Wolcott, Morgan, Daniel, Bacon, Money.

Every other Senator and Congress- man should also be interested by being assured of the interest of his constituents. Even with these favorable reports and the specific approval of the Administration for the bill as given, it will take a host of telegrams to pass it. (See p. 16.) This Committee favorably reported the bill Feb. 13.

### SCIENTIFIC BASIS OF SAB- BATH LAWS



There is scarcely another reform in behalf of which could have been united, as has been the case with Sabbath defense, Hebrew clerks, led by their Rabbi; Roman Catholic Knights of Labor, with an infidel president, and a unanimous Protestant Preachers' Meeting, illustrating the coincidence, of which this is but a sample, of intelligent self-interest and religious duty.

At the World's Exposition in Paris, in 1892—in the very city where ninety-nine years before the frenzied French Republic had assassinated the Sabbath in order to be rid of the sacred seven that points straight to heaven, and had made every tenth

day a holiday in its stead—a hygienic medal was awarded to the literature of the Sabbath question there exhibited, in token that there is no longer any "question" whether man needs the weekly rest day. Chief of the literature there displayed was the argument of Dr. Haegler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene, whose conclusions are those of medical science in general. He showed, following experiments of Voit and Pollikofer, from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest. A man does not take as full a breath when absorbed in work as when at rest, as every one will recognize when attention is called to the fact. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one-half inches per breath, for eighteen breaths per minute, there will be a loss of 12,960 inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of the bank of his own body. In the case of a certain laborer, taken for example, the debt to nature thus made in a fair day's work is one ounce. He sleeps, and breathes more oxygen than he uses, but gets back only five-sixths of his lost ounce. So he "runs down" the week, a sixth of an ounce weaker every morning, a sixth of an ounce weaker every night, until on Sabbath morning he is six-sixths of an ounce short, a whole day behind, nature saying just as loudly, "You need rest," on Sabbath morning as on Monday night, **only** as sleep is just over it must be waking rest, the rest of changed occupation and changed thoughts, a rest that can hardly be had apart from a general rest day when family and friends can rest with him, for rest is hardly possible alone except for invalids. This full day's rest brings the worker up again to his normal level, gives a square ledger balance with nature, and so serves as a fountain of youth, of perpetual renewal to body and mind.

The conclusions of Dr. Haegler are strikingly confirmed by more recent experiments by Professor C. F. Hodge, in the Biological Department of Clark University, Worcester, experiments all the more valuable because they were made without

reference to the Sabbath law, whose harmony with the nature of things they so strongly proclaim. These experiments are reported and applied to the Sabbath by Henry S. Baker, Ph. D., of St. Paul, who thus writes in *The Kingdom*, Feb. 7th, 1896:

"We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally or spiritually. So we find the fourth commandment in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made."

### ARMY ABSTINENCE TESTED

[From the official returns of the India Army.]

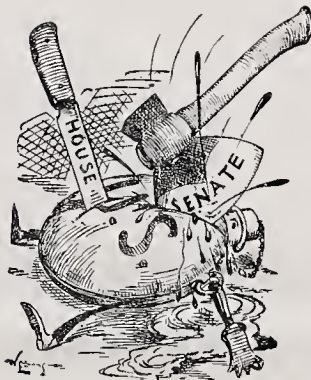
Year 1890 -	Members Army	Non-
Number soldiers included	Temp. Ass'n.	Members.
In return	20,883	48,855
Convictions by court martial per 1,000	97	1,027
Summary punishments for insubordination	534	32,538
Admissions to hospital, per 1,000 (in 1888)	269	302

British generals encourage abstinence in peace, and get it in the case of one third of the men, as above figures show. The British Government furnishes its soldiers temperance cautions, games, reading rooms, and other encouragements to morality. In time of war—for example, in the Sudan and South Africa—abstinence is *required* of all soldiers and officers also as in the American railway service of men on duty.

### AFTER CANTEENS, WHAT?

Anti-canteen arguments are still needed to prevent nullification or repeal of the new law, and so we repeat some of them in this page, and we will furnish more to any who apply with stamp.—not only Bureau documents, but hearings, speeches in Congress, etc. Let all who would

prevent the return of the canteen urge Congress to appropriate in pending army bill one and one-half cent per day for each soldier, which is Chaplin Nave's estimate of the beer profits, to maintain the social features of post exchange, such as games, reading rooms, and non-intoxicating refreshments, and let the formation of an Army Abstinence Association, like that of the British Army, or of an Army Temperance League, corresponding to the Naval Temperance League of our Navy, be urged on the War Department and on the Y. M. C. A. Army Secretary, 3 W. 29th St. N. Y.



### CORBIN'S PLEA FOR ARMY SALOONS KNOWN AS "CANTEENS."

Congress rejected every plea in behalf of canteens and enacted a law to suppress them for two reasons given: 1st, Congress intended to suppress them by the law of 1899; 2d, Government ought not to go into the business of liquor selling. This second objection to canteens had been made in a House report of the previous Congress. The concluding statement of General Corbin's letter of May 15 (House Report No. 1701 56th Cong.) should have discredited the whole document in the mind of every intelligent reader. That statement was as follows, referring to the anti-canteen forces: "Professional temperance reformers are, in this respect, allied with the aggressive saloon interests in their efforts to secure legislation to destroy it." In fact, when the anti-canteen law was nullified in 1880, the only persons or papers that defended the Griggs opinion were those officially connected with the

liquor traffic, one of these, the *Washington Sentinel*, editorially claiming to have suggested the nullification. And when in 1900 the House voted again to suppress the canteen this paper had two editorials on the canteen side on the very day (Dec. 8) when Chaplain Miller was repeating this charge. General Corbin assumes to give statistics to prove the canteen has decreased desertions and disease, but his own statements of fact by no means prove that. It is the old familiar fallacy of logic, *after*, therefore *because of*—*post hoc ergo propter hoc*. Other things happened about the same time the canteen was introduced, for one thing a higher standard was set for recruits. The only really scientific statistics on this subject are the British proving that army abstinence greatly decreases both disease and disorder. If canteens really decrease these evils, the Army with its numerous canteens should have a better record in both respects than the Navy, which has abolished them; but in fact the Navy is freer from scandal and sickness alike. General Corbin gives the impression that he has taken an impartial poll of our military officers, beginning with Generals and ending with Corporals. In fact he has polled less than a tithe, skipping most of the Generals and Chaplains, the two groups best qualified to testify. Even his one most plausible argument fails, the claim that canteens are a choice of evils. There is absolutely no proof of this in his letter, and much to the contrary outside. It should be remembered that a soldier goes out of camp only once a week or so, and would have only occasional opportunity to drink if not officially tempted every day in the idleness of the camp. They say "we slander the soldiers." Nay it is those who say "Soldiers will drink anyway." Our Navy and the British Army prove the contrary.

### ANTI-CANTEEN LAW.

is passed by Congress, Jan. 9: "The sale of or dealing in, beer, wine, or any intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premises used for military purposes by the United States is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

The eight victories of p. 1 have grown to 11 while this paper has been in press.

Telegraph Senators and Congressmen to help New Hebrides bill through. Then attack saloons in our islands.

PETITION TO RELIGIOUS BODIES, LOCAL AND NATIONAL,  
FOR A CHURCH COMMITTEE ON MORAL REFORMS.

The undersigned, believing that the social application of Christianity is the needed cure for our serious social ills, respectfully memorialize your honorable body: (1) to consider whether the Christian churches, as such, with all their vast capital and powerful organization, should not undertake moral reforms as systematically as individual conversions and foreign missions have been undertaken, so far as such reforms are as clearly in accord with the Word and Providence of God and the resolutions of the churches; and if you so believe,

(2) To appoint a Permanent Committee on Moral Reforms, with special reference to Intemperance, Sabbath-breaking, Gambling and Impurity, which, in federation with like committees of other denominations, that may be appointed on your committees' invitation, shall meet annually or oftener and promote those Christian reforms on which the co-operating churches are agreed, by lectures, literature and legislation.

(3) We also respectfully petition your honorable body to give emphatic recognition to the fact that moral reforms are a part of the gospel as proclaimed by Christ at Nazareth and elsewhere by providing for an annual contribution for the promotion of such reforms—in a monthly concert of prayer for this department of home missions or by an appropriation, if a Sabbath collection can not be at first secured—such contribution to be devoted to the support of the proposed committee or to some other distinctively Christian reform movement or movements.

Apply, with stamp, to 'The Reform Bureau for "Plan of Work."'

Write your Congressman and Senators asking appropriation to St. Louis Fair be conditioned, as that for Chicago Fair, on Sabbath closing.

FOR SUNDAY CLOSING OF  
THE BUFFALO FAIR.

The following resolutions were unanimously adopted by the Methodist and Baptist ministers' meetings of Buffalo and vicinity after addresses by Rev. Wilbur F. Crafts, who had been invited by the pastors of the city jointly to lead the movement for Sunday closing, which it is hoped will be supported by like petitions from friends of the Sabbath all over the United States and Canada:

*Whereas*, It has always been the American policy to exhibit the American Sabbath at national and international fairs by entire Sunday closing when a fair has been held in this country, and by the closing of the American exhibit in foreign fairs; and

*Whereas*, The American people secured, through petitions estimated by Senator Hawley and Congressman Dingley to represent an overwhelming majority of our people, an act of Congress conditioning the appropriation to the Columbian World's Fair on Sunday closing, which should be regarded as morally binding similar use of the people's money in aid of the Pan-American Fair; and

*Whereas*, The disregard of that condition by the Chicago directors in the supposed interest of increased revenues they confessed by reversing their action caused loss instead, because of the great number who refused to attend by way of protest against that

trampling on an American Christian institution; therefore

*Resolved*, In the name of conscience and commerce, that we petition, and ask all good citizens to join us in petitioning the directors not to open the Fair for any part of Sunday on any pretext, lest there should result, in spite of all restraints, increased violations of the letter and spirit of the Sabbath law through the incoming of Sunday excursions bringing vast throngs of people, making the day one of toil, traffic and turmoil.

"Fair must open Sunday," they say, "to keep the many visitors out of saloons." The answer is that if it is open Sunday excursions will bring the sort of crowds that will visit saloons both before and after seeing the Fair.

ARE FAIRS WORTH WHILE?

Fairs and carnivals and celebrations, and nearly all conventions except those of religion are today made the excuse for general drunkenness and debauchery. Many who do not indulge in the coarse selfishness of the profligate do sell their permission for it or at least their toleration of it for an expected share in the profits. Every fair means the seduction of girls, the ruin of boys and men. Riot and leisure never meet but for mischief, and when they meet, lust is not far away. Impurity, doctors say from the awful evi-

dence that comes to them, is increasing apace all over our land, and after the theatre, the newsroom and the saloon, come festivals as next in the list of vice promoters. Certainly fairs do not pay morally. The best men of France opposed the holding of the recent World's Fair in Paris because the one held there a few years before had proved a deadly cancer to all France.

Buffalo's best men and women will need to array all their moral forces in strong phalanx to prevent "all-night" and all-week saloons and increased Sabbath-desecration and the introduction in French art of the plague that is killing France.

Do fairs pay even financially? They pay the railroads, the hotels, the saloons, but do they pay the merchants who have solid wares to sell? If they do in the city where the fair is held, do they not correspondingly harm other cities on whose population they draw strongly? When Omaha's Fair ended with more sheriffs than visitors in its last days, all over the State merchants were wearing a button, "To Hell with Omaha."

A merchant in Altoona thus figured the financial results of a two day's fair in that city. First of all, the pay roll for two days of the wage earners was obliterated, \$30,000, that would otherwise have been earned and mostly spent for useful merchandise. At least another day's pay roll of \$15,000 was spent for drink and vice, and trash, much of it paid to those who would take it out of town, making \$45,000 lost that but for the holidays would have gone to the regular merchants, against which there was very slight offset, for in many substantial lines of trade less than usual, rather than more, is spent on a holiday.

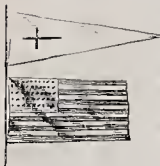
For years these street fairs have been moving like a foul snake across the land, the churches making no protest until too late to do so effectually. This is but one of many instances of the churches' neglect of their social mission in this age of cities. They are still working chiefly to "save souls in heaven," when God calls them to save the whole man and the whole community here and now. The churches have turned over almost every moral duty to outside societies. Let them unite for the care of the one virtue they have left on the doorstep, but which in most cities no society has taken up, namely, PURITY, supremely imperiled in our boys and girls to-day.



CHRISTIAN PATRIOTISM.

For February 22, and other National Holidays and nearest Sabbaths.

1. FLAG RAISING. Color Sergeant



reads or recites: On the ships of our Navy, at the hour of Sabbath morning service, a pennant is flung to the breeze above the Stars and Stripes, contain-

ing a blue cross, a symbol that Christ is the nation's King, and that His law is more and more to become ours, which is the significance of the white field, the emblem of national righteousness. (Such a flag having been borrowed or made—16 feet by 6, with cross 4 feet by 9 inches in longest beam—let it be raised above the Stars and Stripes at or before this time.)

2. "America." (Sing last verse with bowed heads as a prayer.)

3. Quotations from national documents and patriotic leaders, read or recited by young people.

(1.) Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

And for the support of this declaration and in firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

(2.) Unanimous Opinion of the Supreme Court (given by Mr. Justice Brewer): "The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberate bodies and most conventions with prayer; the prefatory words of all wills; 'In the name of God. Amen'; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures and other similar assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION."

(3.) George Bancroft: "Certainly our great-minded Commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion; and faith in its principles is the lifeboat on which humanity has at divers times escaped the most threatening perils."

(4.) Washington: "Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God."

"The propitious smiles of heaven can never be expected on a nation that disregards the eternal rule of right, which heaven itself has ordained."



MR. JUSTICE BREWER.

(5.) Lincoln: "Let us be divided by none of those sophistical contrivances, wherewith we are so industriously plied and belabored, contrivances such as groping for some middle ground between the right and wrong. Vain is the search for a man who should be neither a living nor a dead man. Neither let us be slandered from our duty by false accusations

against us, nor frightened from it by menaces. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

(6.) Charles Sumner: "Politics is morality applied to public affairs."

(Let other quotations be added from other great men on the relation of morals and politics.)

(7.) Addresses. (Where suitable speakers can not be secured let some one read an appropriate address. One on "Living and Dying Nations" will be supplied by The Reform Bureau to all who apply with stamp.)

8 GOD OF NATIONS, PILOT OURS.  
(Tune, Pilot Me)

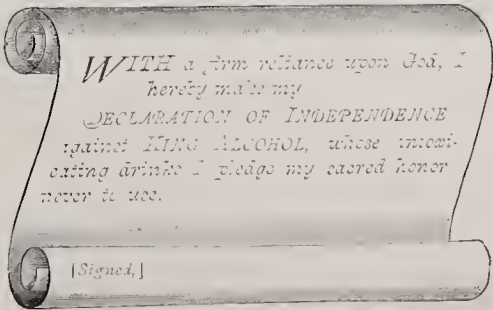
God of Nations, pilot ours;  
Thou the Power behind the Powers  
Breathe Thy life into our sails,  
Save us from the threatening gales  
Whom Thy hand doth safely steer  
Breast the future without fear.  
Thou hast built our Ship of State;  
Manhood is its armor plate;  
White-winged herald let it be  
Ever of humanity;  
Tongues of fire to evil powers—  
God of nations, pilot ours  
Guide us in the untried sea  
Of the opening century.  
Weeping isles our coming wait  
As the harbinger of fa'c.  
And the dying despot cowers—  
God of nations, pilot ours." W. F. C.

(9.) OUR DECLARATION OF INDEPENDENCE. (recited by boys):

(The Declaration of Independence contains a "pledge", and the temperance pledge is likewise a declaration of independence against a foolish and harmful custom, not a "signing away of liberty", of which the saloon is the worst foe.)

WHEREAS, One who totally abstains from the use of all alcoholic liquors cannot possibly become a drunkard, while one who uses them may become a drunkard; and,

WHEREAS, Alcoholic beverages, even when they do not lead to intoxication, are injurious to health; therefore



WITH a firm reliance upon God, I hereby make my  
DECLARATION OF INDEPENDENCE  
against KING ALCOHOL, whose intoxicating drinks I pledge my sacred honor never to use.

[Signed,]

NOW READY!

A WORLD BOOK!

## Protection of Native Races

against

## Intoxicants and Opium

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AND MISSES

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*The saloons in our new islands and the cantons are fully discussed as a part of this world movement for protection of native races against the vices of civilization.*

One very important way to promote reforms is to get reform books into public libraries. A word to the librarian is often sufficient. See if your library has "Practical Christian Sociology," "The Sabbath for Man," "Social Progress," "Before the Lost Arts," and the new book above. Tell your librarian the Bureau will supply them to libraries at half price in the interest of social betterment.

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OFFICIAL ADMISSIONS AS TO MANILA MORALS.

The severest charges that have been made as to the increase of drunkenness and immorality in the Philippines since we took possession have now been officially corroborated, as is shown below, and those journalists and others who hastened to deny the most explicit testimony of an eyewitness because it jarred their political and national pride, now owe an apology to Mr. Wm. E. Johnson, who had previously proved his accuracy in many exposures of wickedness in high places, where an error would have landed him in jail and his wealthy employers in bankruptcy. That his statements had never been challenged in the courts should have given credence to his should have credited his documentary proof of official wickedness had tested and proved his accuracy in two of his most important investigations, and he is now vindicated by the report of the Philippine Commission and by speeches of the Chairman of the Senate Committee on the Philippines, neither of whom can be suspected of hostility to the President and those who share his military control of those islands. Those who have cried out against criticism of our rulers, even when candidates also, which makes scrutiny of their records not only the privilege but the duty of every citizen, may well confess their fault and folly in view of the revelations and consequent reforms that are being secured through the agitation which no cry of "lese majeste" should ever seek to stifle in a republic. Not only men, but women, and even preachers have fined The Reform Bureau by cancelling their subscriptions for pointing out less serious sins in our army and islands than are charged by Judge Taft and Senator Lodge in the passages quoted below.

The Manila Freedom, of Dec. 7, 1900, in a report of the public discussions of the new license law in the Philippine Commission, in connection with a section forbidding the sale of native wines, anisado, vino and tuba in the saloons where European and American liquors are sold, quotes Judge Wm. H. Taft, President of the Commission as saying: "It is undoubtedly true that the Spaniards are the most temperate people in Europe. Whether it is due to the influence of the Spaniard or to a natural restraint on the part of the natives it is again undoubtedly true that one of their virtues is

their abstinence in the use of intoxicating liquors. It is the purpose of the Commission not to disturb a trade which had never been abused and which calls for no more stringent laws than has existed before the Americans came here."

Then by way of contrast he spoke of the change wrought by our newly introduced saloons. He said: "It is not too much to say that the condition of things in the Escolta at certain times of the day is disgraceful." He referred again and again to the "disgraceful exhibition" and the "disgraceful" scenes occurring there "daily." The Commission endorsed his words by banishing the saloons from this and other prominent streets, an act valuable for its confession though probably not as real restriction of saloon traffic.

SENATOR LODGE ON MANILA SALOONS.

[Senator H. C. Lodge, who is leading the movement for the protection of native races against intoxicants at the Senate end of the Capitol spoke twice during the recent debate in severe condemnation of the saloons which our military authorities have allowed as camp followers in Manila. His words have great weight as coming from the Chairman of the Committee on the Philippines, and are an encouragement to the people to petition for the abolition of these saloons. The defeat of his amendment to the army bill, which would have forbidden all sales of distilled liquors, and of Senator Gallinger's stronger prohibition of all "liquor saloons," by a two-thirds vote is not a fair test of Senate sentiment as the prevailing argument was that the Taft Commission were dealing with the subject and the Senate was not yet called on to interfere. Whenever a civil government bill is made for those islands some further restriction of the liquor traffic can be secured if public sentiment has been adequately expressed to that end by petitions and deputations. Meantime Senator Lodge's words enforce our present appeal to the President who is likely to retain absolute control of all government functions in the Philippines for at least a year to come.]

[From Congressional Record, Jan. 9, 1901.]  
 [MR. LODGE. I think there is no doubt that the Taft commission has improved the situation in Manila, but I do believe that something could be done by legislation to improve it still further; and I think there is nothing we could do that would be more beneficial than to prevent the possibility of the recurrence of the evils about which the Senator has been reading and of which I read with a great deal of pain.]

[From Record, Jan. 18.]  
 Mr. LODGE. In the wake of the Army they followed, as there usually do, camp followers, I suppose, and other persons, who undertook to make a profit on the sale of liquor in Manila. They opened a large number of American barrooms and saloons which did not exist before. I think I am correct in saying there were as many as four to five hundred American barrooms in Manila. From the information that I

received more than a year ago it seemed to me that those saloons were doing infinite harm to the Army, more harm to the Army than to the inhabitants, who, like most tropical people, are very temperate. But that it could be of any good to the inhabitants to introduce this large number of American barrooms into a place where they had never existed before I could not for one moment believe.

The policy pursued by the War Department in Habana as anyone may see by turning to the report of General Ludlow, was the entire suppression of barrooms of that character, and they were absolutely suppressed in Habana, and, as I stated in the Senate the other day, I know from General Ludlow himself that it was entirely successful. I do not know the reasons for not pursuing a similar policy in Manila. I have no doubt there were good reasons, and I am not disposed hastily to criticize men charged with the great and difficult responsibilities which are presented in those islands. But that my opinion was not far wrong as to the general effect of those saloons is shown by the action taken by the Commission itself. The Commission reduced the number of licensed places, I believe has increased the amount of license, and has removed the saloons entirely from certain portions of Manila. From the principal street, known as the Escolta, they have been completely removed; therefore it is evident that the Taft Commission were impressed with the evils of this traffic in the city. I am told by gentlemen who have recently returned from Manila that under the arrangements of the Taft Commission a very great improvement has occurred, and that the order of the city leaves nothing to be desired.

But, Mr. President, there have been a great many criticisms made upon this matter, directed against the War Department, directed against everybody concerned, including Congress, for the fact that this was allowed to go on. Those criticisms have been made here in the Senate. We have the power to stop, certainly to check, the evil; and if we are so ready to criticize others, we ought not to leave our own powers unused. If we decline to do anything, I think we have no right to criticize the officers who have been charged with this work. That which is proposed here in these amendments would be simply a continuation of what the Commission itself is doing. It would be in support of their policy.

Now, that Commission, I will take occasion to say, Mr. President, is not in the least disturbed at the prospect of legislation for the islands. I know it has been the hope and the desire of the president of the Commission and, I believe, of all his associates that the Spooner measure should pass. They hoped for it at the last session. They hope for it now, because they think the transference of authority from the war power to the civil power is greatly to be desired. I do not think they would have any objection whatever to any law we chose to pass.

I think the merit of this amendment would be chiefly in the protection of our own Army, and I cannot, I confess, see any defense for the proposition of carrying this enormous extension of the traffic to distilled spirits into those islands which has come since our occupation of them. Who can say that it is of benefit to the Army or to the people of those islands to pour into the islands this vast export of distilled spirits, which did not exist before? I think



it is reasonable legislation. I am not particular about the form in which it is put, but if we are prepared to criticize others I think we should be prepared also to do our own part. It seems to me that this is something as to which we can judge from the reports as well as anybody else. I do not wish to interfere with the Commission. Nobody has a higher respect for the Commission than I have. If we had followed their wishes, I think it would have been well, instead of passing them by without any attention in Congress. But to say that we can not legislate in a military bill for territory held by our Army seems to me perfectly absurd. This is a bill for the government of the Army. The Army is scattered all over those islands. The proposition of this amendment is to shut out the importation of distilled spirits from the territory held by the soldiers of the United States. I cannot see any argument against it. What object can be served by increasing this export into those islands? I can see none. We are governing the islands under the war power. This is military legislation purely, eminently appropriate legislation, in which I believe, and I can not see why, in that connection, it is intruding in the least upon the powers of the Commission to make provision to protect the health of our Army, for every one knows that to a Northern man in tropical climates nothing is more deadly than alcoholic spirits.

#### "REGULATED" PROSTITUTION ADMITTED BY PHILIPPINE COMMISSION.

In view of the severe criticisms made during the debate in the U. S. Senate upon the alleged drunkenness and licentiousness in the Philippines, and the introduction of the European system of the State regulation of vice, Adjutant-General Corbin, on Jan. 16, called General MacArthur at Manila:

Are houses of prostitution licensed, protected, or in any way encouraged by the military authorities?

General MacArthur replied the next day: Houses of prostitution are not licensed, protected, or encouraged.

These cablegrams were made public on Jan. 19.

The President on Jan. 25, transmitted to the Senate a report of the Secretary of War, enclosing the report of the Taft Philippine Commission. Appended to the secretary's report are two cablegrams. One from Secretary Root, dated Jan. 15, addressed to Judge Taft, asks various questions about the liquor question in Manila, and closes with the following inquiry:

Are houses of prostitution licensed, protected, or in any way encouraged by authorities?

The second telegram, dated Jan. 17, is from Judge Taft and the Philippine Commission. In answer to the closing question they say:

No; but true that in November, 1898, spread of venereal diseases among soldiers led military authorities, in order to maintain effectiveness of army, to subject known prostitutes to certified examination and confine diseased ones in special hospital, expense of which was paid from fund in custody of army officer served solely from fees charged for examination of fifty cents to two dollars, according to place of examination.

System has greatly reduced percentage of disability from this cause. Purely an army police measure, outside our jurisdiction; military necessity. Result better

than futile attempts at total suppression in Oriental city of 300,000, producing greater evil.

Prostitutes, when known, are not permitted to land. Number deported. General moral condition of city greatly maligned.

In answer to Secretary Root's question whether houses of ill-fame are "licensed, protected, or in any way encouraged by the authorities" Judge Taft telegraphs that they are not. He then goes on to admit substantially all the facts charged, and to defend them.

This telegram from Judge Taft, following close on the heels of the one of absolute denial from General MacArthur, shows the different senses in which the words may be understood. [This extraordinary elasticity of "language has become an art in the War Department.] In the eyes of General MacArthur and Judge Taft, a "permit" is not a license, and to have prostitutes regularly examined by army surgeons and furnished with official health certificates is not to protect or encourage prostitution. On this point not only the missionaries and the churches, but the common sense of the average citizen, will dissent. The two chief influences that deter men from vice have been roughly defined as "the fear of God and the fear of consequences." How can it fail to act as an encouragement to vice when the military authorities take the industry of prostitution under their official supervision, and announce to our young soldiers that they will try to make it as safe as possible for them to sin?—Woman's Journal, Feb. 2, 1901.

[Apply with stamps, to Woman's Journal Boston, for the complete editorial and a Memorial which should be adopted by vote by organizations of women and of pure men and sent to the President forthwith, before the evil has become entrenched. For further evidence on this subject see Bureau's new book "Protection of Native Races against Intoxicants and Opium" (35 etc.), section on the Philippines.]

#### CRIME RAMPANT AS WELL AS VICE.

The Manila Freedom, the leading administration organ in the Philippines, in its issue of Nov. 28, describes the reign of crime in the capital city as follows:

"Manila is earning a most unenviable notoriety for murders. There is not another spot in the whole far east where atrocity after atrocity is committed with such frequency and impunity."

This item ought to be read alongside the glowing reports of peace and order sent out by the Philippine Commission. See p. 9, 3d col.

#### CULPABLE IGNORANCE OF CURRENT PROBLEMS.

Again and again word has come to us of Synods, Preachers' Meetings and other religious bodies laying on the table petitions against saloons in our army and islands because no one present was sufficiently informed on these living issues of applied Christianity to answer some shallow sophistry echoed from the War Department's censored reports. This happened in the Synod of New Jersey and also in one of all others, where we would have least expected it, that of Pennsylvania, the "Keystone State" indeed in moral earn-

estness, always first in petitions to Congress for moral measures. But our supreme surprise was that in Oberlin, in the shadow of a college which is easily first in devotion to reforms, in a church where Finney and Brand had preached, a petition for increased restriction of the liquor traffic in the Philippines was laid on the table because some one cited in opposition the Philippine Commission report, that the "native wine rooms" had been "reduced from 4000 to 400." Such a lack of information in any Christian, much more in a whole church, is inexcusable after all that has been published by the Associated Press, as well as the religious press in conclusive proof that before our coming these native drinking places did not produce any drunkenness to speak of. Not more than three cases of drunkenness a year were seen by Ex-Consul O. E. Edwards, thirty-six years resident in Manila. The Congressional Record, weeks before (on Jan. 9), had contained the statement of Harold Martin, Associated Press agent at Manila, quoted by Senator Teller, that "one well patronized saloon here or at home is accountable for as much drunkenness and disorder as were 1000 of these wine rooms of Manila." Even the reported reductions of "saloons" should have been offset by the fact that the United States Bureau of Statistics, which had been quoted by Senator Gallinger on June 18, showed that up to November 30, 1900, our exports of liquors to the Philippines had rapidly increased in spite of alleged reduction after reduction of saloons. It is amazing that anyone should give any weight anywhere to a reported reduction in the number of saloons which is not accompanied by proof of a reduction in consumption and consequences also. It is well known that the consolidation of any branch of trade in fewer hands is the "trust" method for increasing the business. Reductions are nearly valueless unless at least a ward or town is totally rid of legalized liquor selling.

MORAL.—"Surely of reforms," "Union of moral forces," should be the watchwords of the hour in Christian ethics. And in both it is the plain duty of the churches, as such, and particularly of the preachers, to lead. But just when moral problems are more pressing and more intricate than ever before in our history, there are not a dozen study clubs, so far as we know, systematically and practically studying social ethics.

## Work of The Reform Bureau.

Statement by Rev. J. G. Butler, D. D., of the Board of Trustees,

*Pastor Luther Memorial Church, Washington, D. C., Ex-Chaplain of U. S. Senate.*

Since April 8, 1888, when Dr. Crafts made his first address to committee of Congress, we have known and valued his work in behalf of moral reforms, and particularly during the years since he organized The Reform Bureau at the nation's Capital.

1. The Bureau's legislative work has included an influential part in the exclusion of Brigham Roberts, the polygamist, from Congress. Dr. Crafts, from the first, advocated the method finally adopted, namely, rejection rather than expulsion. The Bureau also had a part in the hearing before the House Judiciary Committee on the anti-polygamy amendment, and is following up the Roberts victory with a hopeful campaign for divorce reform, first in the District of Columbia and the Territories, in which the co-operation of the Justices of the District Supreme Court and the approval of the attorney for the District and of numerous pastors has been secured. Hearings before committees of Congress have been granted to the Bureau and its allies, the W. C. T. U. and Anti Saloon League, on canteens and saloons in our new islands.

2. The Bureau's correspondence department has also been effective. Churches and societies, especially the W. C. T. U. and the young people's societies, have been in constant and cordial co-operation. Letters show that the Bureau has been instrumental repeatedly in inaugurating the curfew by correspondence. A dozen letters from presidents of great railroad systems that have been cleaned of certain foul periodicals at the suggestion of the Bureau's Superintendent are especially worthy of notice.

3. As for the literature department, the Bureau has been abundantly represented in the press—in the religious press by numerous syndicate articles and special contributions; in the daily press by numerous and extended reports of lectures; and in both by numerous commendations of the Bureau's work, with fewer criticisms than would naturally be expected in such aggressive reforms. The Bureau's own periodicals and leaflets have been improved both in quantity and quality though a much larger issue could have been used to advantage.

4. The Superintendent's lecture tour, the letters show, have been not only appreciated, but fruitful in specific local reforms such as cleaning local news rooms, bill boards, mutascopes and driving out gambling slot machines. In Pittsburg the work has been particularly effective. A local auxiliary, composed of young men from young people's societies officially appointed in seventy-five churches all over the city, has been organized, and a local branch office has been opened. The co-operation of the press and the police, as well as of the preachers, has been secured. It was through an appeal to the mayor, started by the Bureau, that Mrs. Langtry's engagement to play "The Degenerates" was canceled in Pittsburg. One recent lecture tour extended to the Pacific coast, including the W. C. T. U. national convention at Seattle at which the Bureau's Superintendent was repeatedly called on for addresses and counsel.

The Bureau has an increasingly important work to do in promoting those reforms which aim to create a more favorable environment morally, and which, in the very nature of the case, can be realized only by such an organization as the Bureau. Its financial strength grows every year, but its funds are still far too small for its great and increasing opportunities. It is particularly to be regretted that Gen. R.

Henry's call for Spanish editions of the Bureau's literature on the Sabbath and other American institutions for Porto Rico—needed for other Spanish islands also—at present remains unanswered for lack of money. The Bureau just now needs also very hearty co-operation in the way of petitions and letters to representatives and senators in support of its efforts to suppress liquor selling in our islands. Washington, D. C. J. G. BUTLER.

### FIGHTING UNDER DIFFICULTIES.

The present short session of Congress strongly illustrates the value of the work done in co-operation by the Superintendent of The Reform Bureau and the legislative superintendents of the W. C. T. U., and the Anti-Saloon League. The Reform Bureau secured five hearings with reference to the protection of soldiers and of native races and divided the honors with the faithful and efficient allies named. There have been eight official acts in the nature of victories for the crusade. But the work was done under the very greatest difficulties. The allies were located far apart, and so hampered by inadequate support that they could not even communicate by telephones. A "Reform Federation Building," the rendezvous of all national bodies devoted to Christian reforms, is an imperative necessity. It could be built for \$100,000. A more immediate need is adequate funds for sending out petitions and documents to the 138,000 preachers and as many more lay leaders. Two of the allies had to leave the firing line in the very thick of the fight to get financial "ammunition," and even now the Gillett New Hebrides' bill, which ought to be another victory, is jeopardized because not enough literature has been sent out to arouse and inform the people.

When Congress adjourns the whole country should be educated by lectures and literature on the reform legislation needed by our new islands in anticipation of the next Congress. The world crusade for the protection of native races should also be extended by the same agencies to all civilized nations. (See p. 10.)

[From Christian Work.]

The good people of the whole country, and particularly the Christian people, are deeply indebted to

the National Bureau of Reforms for many excellent bills which have been introduced in Congress at this session, some of which have already become laws. This is an excellent record for the Bureau in one legislative session, if it does nothing else, but it has other equally desirable measures in view. The idea of having a responsible Bureau at Washington to look after and to initiate reform legislation is eminently wise and practical, and it ought to receive the support of all interested in reform work. The liquor interests have maintained an agency at Washington for many years, and there is no reason why the forces of reform should not be equally alive to their own needs.

### PETITION TAFT COMMISSION.

The Taft Commission in Manila are divided in sentiment as to the degree of restriction that should be put upon the liquor traffic; no doubt also on the state regulation of vice, for which the military authority is responsible, but which Judge Taft defends in words quoted elsewhere. It would be fitting therefore that duplicates of all petitions to the President and Congress in regard to Manila saloons and morals should be mailed to Hon. Wm. H. Taft, Manila, P. I.

Even high officers of the War Department and Senators criticize the President for commuting all the sentences of death that have been pronounced by court martials in the Philippines upon officers and privates that have been guilty of shameful assaults upon Filipino women, some of them wives in the best families outraged in the very presence of their husbands in their own homes. It is such unpunished acts, due to drunkenness and lust, both of which should have been cured by the canteens and the "inspected" brothels if the War Departments' theory of preventing worse forms of evil by fostering its lesser forms is a correct one, that is doing more than any theories of independence, as John Foreman and some of our own officers have shown, to postpone the submission of the Filipinos to our rule. If the British plan of total abstinence for officers and soldiers in war had been adopted in our Philippine campaign, I have no doubt we should have created so good an impression by the conduct of our representatives that the Filipinos would long ago have accepted our rule.



## LIQUOR CONSUMPTION INCREASING.

[From British Parliamentary Report, Feb. 13, 1900, giving figures for 1898. Statistics rendered into American ("Old English") gallons.]

Countries.	Wine.	Beer.	Spirits.	Total
Canada.....	0.10	4.32	0.78	5.20
Australasia.....	1.26	15.72	0.91	14.89
United States.....	0.28	15.64	1.10	17.02
Great Britain.....	0.49	39.29	1.23	40.01
Germany.....	0.92	32.53	2.22	35.67
France.....	29.58	6.60	2.46	38.66

"The United Kingdom derives a larger proportion of its national revenue from the taxation of alcoholic liquors than any other country, the proportion (36 per cent.) being twice as great as in either France (19) or Germany (18)." The United States' percentage, 28, ranks next to Great Britain, a serious obstacle to prohibition when it is considered in the concrete that the large national fund that has prompted our unprecedented generosity in pensions has been chiefly liquor revenue. About half this revenue in all four countries named comes from the distilled liquors. Of wine France, with thirty-eight millions of people, consumed eight times as much as Great Britain, Germany and the United States, with one hundred and sixty millions of inhabitants. France also consumes, as above table shows, more distilled liquors or "spirits" than any country of the four, refuting the theory that wine displaces the harder liquors. Germany refutes a similar fallacy as to beer, for it ranks next to France in per capita consumption of hard liquors. Beer consumption has increased in all four countries since 1895. Let it be noted in above table that Canada consumes about one-fourth as much of intoxicants per capita as the United States, and Australasia only three-fourths as much as we do. "The tendency (of Canada) to decrease (in the consumption of all alcoholic beverages) is perhaps more remarkable in view of the directly contrary tendency in most other countries, with the exception, perhaps, of the United States." It is to be feared that we are hardly entitled to the compliment since our consumption of intoxicants increased from four gallons per capita in 1840 to eighteen in 1892, and, having fallen to sixteen in 1893, apparently through the influence of "hard times," has increased again with "prosperity" to nearly the high water mark of 1892. Rev. J. S. Dennis, D. D., author of "Christian Missions and Social Progress," declares, after wide investigation, that the consumption and consequences of drink are increasing the world over, especially on the frontiers of civiliza-

tion, where the total abstinence put upon half the world by heathen religions, is being broken down by selfish merchants of Christendom, with the permission of Christian governments, for which Christian citizens are responsible, and in whose ears these facts should ring like firebells. These Christian citizens can put out these fires of hell whenever they will. Why not do it by way of inaugurating a new Christian century?

## OUR NATIVE RACES CRUSADE.

[See Petition on p. 14.]

To many people it seems a chimerical dream to talk of uprooting the traffics in liquors and opium among native races. But in fact the crusade has already marched three successful stages toward victory. The first stage is the treaty made by sixteen leading nations in 1890 forbidding the traffics in spirituous liquors, firearms and slaves in the Congo region. Although it is extremely difficult to enforce such a law in such a country, the general testimony of missionaries is that it has been of great benefit, and that the part of Africa so protected presents a most favorable contrast to adjacent portions not under prohibition. That treaty has taken us over the most difficult stage of all—the first step that costs. In that action the principle is admitted, the precedent established, whose logical expansion will save from these curses all the native races of the world. It has already been expanded somewhat in a treaty made in 1899. That is the second stage. We shall carry petitions, now being gathered—let every one lend a hand—to those sixteen nations, asking for a worldwide expansion of that treaty. The recent abolition of the Siberian exile system is a fresh proof that a nation may be shamed out of a wrong course by the general disapproval of mankind.

## GREY BRITAIN'S NEW POLICY.

That this reform is not to stop with these crude introductory stages is evidenced by the fact that Great Britain, without waiting for the concurrence of other powers, is adopting prohibition, in the name of conscience and commerce, as to opium, in Burma, as to intoxicants, in many parts of Africa and the Pacific Islands. This is the third stage.

## MESSAGE FOR MERCHANTS.

I protest against this traffic because of its destructive influence on all legitimate commerce. I appeal here to the selfishness, if you will, of the trading community as a whole—and I ask

them in the name of common sense and righteousness if they are going to allow this traffic to deprive them of all honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you can force rum upon them you cannot give them cotton goods, for if they buy rum they will have nothing to buy the cotton with. Therefore, for the sake of those who are engaged in legitimate commerce, I ask that this should be prohibited.—*Wm. M. Taylor, D. D., London, 1888.*

## BISHOP THORBURN'S WARNING.

THE WHOLE TROPICAL WORLD IS RAPIDLY COMING UNDER THE CONTROL OF NATIONS WHICH PROFESS TO BE CHRISTIAN IN A HIGH ACCEPTANCE OF THAT WORD. IT IS, IN MY OPINION, ONE OF THE MOST IMPORTANT QUESTIONS OF THE DAY, WHETHER MILLIONS OF THE EASTERN TROPICS ARE TO BE RECEIVED AS HELPLESS WAKDS, AND ELEVATED IN CIVILIZATION AND ENLIGHTENMENT, OR DEBAUCHED AND CRUSHED BY A TRAFFIC WHICH RECOGNIZES NO CONSCIENCE, SHOWS NO MERCY, AND IS AMENABLE ONLY TO A GOSPEL OF FINANCIAL GREED.

## SHAFROTH ANTI-POLYGAMY AMENDMENT.

(H. J. RES. 93.)

Endorsed by Society for Social Service and The Reform Bureau. Vote for it in mail box by brief letters to your Congressman and both Senators, at Washington, D. C. Ask them to speak to Judiciary Committee asking favorable report this session, which will give the resolution a good start for next Congress.

RESOLVED, etc. That the following article be proposed to the legislatures of the several States as an amendment to the Constitution of the United States which, when ratified by three fourths of said legislatures, shall be valid as part of said Constitution, namely:

## ARTICLE XVI.

Sec. 1. Neither polygamy nor polygamous cohabitation shall exist within the United States or any place subject to its jurisdiction. Sec. 2. Polygamy or polygamous cohabitation, whether practiced within the bounds of a State or Territory of the United States, shall be treated as a crime against the peace and dignity of this Republic. Sec. 3. No person shall be Senator or Representative in Congress, or elector, or President, or Vice-President, or hold any other office of honor or emolument, whether civil or military, under the United States, or under any State or Territory thereof, or be permitted to vote at any election for any of said officers in either State or Territory, who shall be found guilty of polygamy or polygamous cohabitation; but Congress may, by a vote of two thirds of each House, remove such disability in any specific case. Sec. 4. The Congress shall have power to enforce the provisions of this article by appropriate legislation.

Please mark, sign and send as your individual vote, for one bill or more, or get other signatures or vote at once.

# Blanket Ballot.

[For use by individual adults (18 yrs. or more), or meeting to express sentiment on one or more bills in Congress. Better still, send separate petition for each bill.]

## The Sovereign People's Referendum and Plebiscite.

TO UNITED STATES SENATE (Care of Hon. \_\_\_\_\_)

The undersigned individuals and organizations hereby express their fraction of public sentiment in behalf of pending measures marked X in squares below, for favorable votes upon which they hereby petition the Senate as a whole, and their own Senators in particular.

- 1. The Lodge-Gillett bill, to protect the New Hebrides and other islands not under any civilized government or protectorate by forbidding all merchants under our national authority, as England has done, to sell firearms, opium or intoxicants to natives.
- 2. Lodge-Littlefield bill, to give like protection to native races in all Pacific islands.
- 3. A bill to abolish saloons at least, that is, all selling of intoxicating beverages by the glass, to be drunk on the premises, in all our new islands.
- 4. Ray-Platt bill, (H. R. 6641, S. 2533), to bring divorce laws of the District of Columbia and the Territories up to the standard of the best of State laws, allowing remarriage only in cases of adultery and only to the innocent party (legal separation only in other cases), as a step toward a uniform marriage and divorce law of the same high grade. (Approved by Attorney of the District.)
- 5. Littlefield bill, (H. R. 8497), to forbid transmission of race gambling bets and fraud devices by telegraph. (Favorably reported in 54th Cong.)
- 6. Allen bill (H. R. 10592), to give the Nation's Capitol such protection against Sunday traffic and noisy public amusements as is generally provided by the State laws for other cities. (Twice approved by District Commissioners.)

The above was adopted by vote by a meeting of \_\_\_\_\_ of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so \_\_\_\_\_ on \_\_\_\_\_  
ATTEST \_\_\_\_\_

Individually endorsed by \_\_\_\_\_ of \_\_\_\_\_

[When signed deliver or send to one of your own Senators.]

In a republic like ours there is danger that public attention will be too exclusively devoted to the election of the Chief Executive. To elect great laws that shall rule for a century is yet more important, and in order to that we must make law makers feel that public sentiment demands such laws. Hence this ballot.

Please mark, sign and send as your individual vote, for one bill or more, or get other signatures or vote at once.

# Blanket Ballot.

[For use by individual adults (18 years or more), or meeting to express sentiment on one or more bills in Congress. Better still, send separate petition for each bill.]

## The Sovereign People's Referendum and Plebiscite.

TO U. S. HOUSE OF REPRESENTATIVES (Care of Hon. \_\_\_\_\_ M. C.)

The undersigned individuals [and organizations] hereby express their fraction of public sentiment in behalf of pending measures marked X in squares below, for favorable votes upon which they hereby petition the House as a whole, and their own Representatives in particular.

- 1. Shafroth Anti-polygamy amendment to give Federal Courts power to punish polygamists, including disqualification for holding office.
- 2. Gillett bill, (H. R. 12,551), to protect native races in the New Hebrides and other islands not under the government or protectorate of any civilized power, against the sale of firearms, opium and intoxicants, by persons under our National authority.
- 3. Littlefield bill (H. R. 12,336), which would extend like protection to all natives of Pacific islands.
- 4. Ray-Platt bill, (H. R. 6641, S. 2533), to bring divorce laws of the District of Columbia and the Territories up to the standard of the best of State laws, allowing remarriage only in case of adultery and only to the innocent party (legal separation only in other cases), as a step toward a uniform marriage and divorce law of the same high grade. (Approved by Attorney of the District.)
- 5. Littlefield bill, (H. R. 8497), to forbid transmission of race gambling bets and fraud devices by telegraph. (Favorably reported in 54th Cong.)
- 6. Allen bill (H. R. 10592), to give the Nation's Capitol such protection against Sunday traffic and noisy public amusements as is generally provided by the State laws for other cities. (Twice approved by District Commissioners.)

The above was adopted by vote by a meeting of \_\_\_\_\_ of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so \_\_\_\_\_ on \_\_\_\_\_  
ATTEST \_\_\_\_\_

Individually endorsed by \_\_\_\_\_ of \_\_\_\_\_

[When signed deliver or send to your own Congressman.]

In a republic like ours there is danger that public attention will be too exclusively devoted to the election of the Chief Executive. To elect great laws that shall rule for a century is yet more important, and in order to that we must make law makers feel that public sentiment demands such laws. Hence this ballot. The Congressmen elected two years ago serve till March 4.

Petition for suppression of saloons  
and opium traffic in the Philippines,  
and for initiation of treaty to protect  
New Hebrides, and other Pacific is-  
lands against grearms and liquors.

for protection of Aborigina! Races  
against intoxicants.

from

PRESIDENT WM. MCKINLEY.

from

PETITION TO ALL CIVILIZED NATIONS

U. S. HOUSE OF REPRESENTATIVES.

U. S. SENATE.

Petition from

Petition from

of \_\_\_\_\_

of \_\_\_\_\_

State of \_\_\_\_\_

State of \_\_\_\_\_

for the passage of a bill [or bills] to

for the passage of a bill [or bills] to

Congressman \_\_\_\_\_

please present and promote this petition.

Senator \_\_\_\_\_

please present and promote this petition.

Please present and promote this petition.

Congressman

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

for the passage of a bill [or bills] to

State of \_\_\_\_\_

of \_\_\_\_\_

Petition from \_\_\_\_\_

U. S. HOUSE OF REPRESENTATIVES.

PRESIDENT WM. MCKINLEY.

from

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Petition for snppression of saloons  
and opium traffic in the Pbilippines,  
and for initiation of treaty to protect  
New Hebrides and other Pacific is-  
lands against firearms and liquors.

Please present and promote this petition.

Senator

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

for the passage of a bill [or bills] to

State of \_\_\_\_\_

of \_\_\_\_\_

Petition from \_\_\_\_\_

U. S. SENATE.

PETITION TO ALL CIVILIZED NATIONS

from

-----  
-----

for protection of Aboriginal Races  
against intoxicants.



For Protection of Aboriginal Races.

Petition to the President of the United States.

MR. PRESIDENT :

The undersigned earnestly petition you to suppress, in all Pacific islands that are under your control, all saloons at least, that is, all shops and bars where European and American intoxicants are sold by the glass to be druok on the premises; and put in force such prohibitions of the sale of opium for other than medicinal purposes as are generally in force in the United States.

We also petition that through the Secretary of State you will renew efforts previously made by Great Britain in behalf of an international treaty to give to the New Hebrides and other Pacific islands inhabited by aboriginal races protection against the sale of firearms and liquors,

The foregoing was adopted at a meeting of -----

of ----- State of ----- ou -----

and the undersigned was authorized to so

ATTEST. -----

If it is desired to add other voted endorsements or individual signatures let extra paper be added. May be used also as individual letter.

Individually endorsed by -----

of ----- State of -----

Resolution Authorizing Petition to All Civilized Nations.

WHEREAS, many of the chief nations of the world in 1890-92 made a treaty to prohibit the traffic in slaves, firearms and spiritous liquors in a large section of Africa, in protection of aboriginal races, which was supplemented by another treaty in 1899 of like purpose, therefore,

Resolved, that we ask an extension of this mandate of true civilization by the exclusion of all intoxicants from all countries inhabited chiefly by aboriginal races through separate action of each civilized government in its own domain, supplemented by joint action so far as may be necessary to make the protection of such races complete; and we authorize the presiding officer of this meeting, in our behalf, to so petition, through The Reform Bureau, the Chief Executive and national legislature of every civilized country.

The above was adopted at a meeting of -----

of ----- State of ----- on -----

and the undersigned was authorized to

ATTEST. [Signed] -----

Add paper if to be used for individual signatures or additional votes of endorsement. Send your name and residence on above lines if you can do no more.

When signed, send to THE REFORM BUREAU, 210 Delaware Ave., n. e., Washington, D. C., to be engrossed in duplicates and sent with originals by deputation or otherwise to the Chief Executive of the nations described.

Petitions already received from organizations and individuals in twenty-three states, but every city and town should hasten to be represented before May 1st, when petition will be duplicated for all nations.

# THE REFORM BUREAU,

INCORPORATED AND INTERNATIONAL.

210 Delaware Ave., n. e., Washington, D. C.

**TRUSTEES:**

- President and Auditor, HON. CHAS. LYMAN, Ex-Christian Civil Service Commission, Washington, D. C.  
 Secretary, REV. F. D. POWER, D. D., Pastor VI. Av., Christ Church, Washington, D. C.  
 Superintendent and Treasurer, REV. WILBUR F. CRAFTS, Ph. D., Washington, D. C.  
 HON. JOHN EATON, Ex-Commissioner of Education, Washington, D. C.  
 REV. J. G. BUTLER, D. D., Ex-Chaplain U. S. Senate, Washington, D. C.  
 GEN. E. WHITLESKY, Ex-Secretary Indian Commissioners, Washington, D. C.  
 REV. B. L. WHITMAN, D. D., Ex-President Columbian University, Washington, D. C.  
 REV. HUGH JOHNSTON, Pas'or First M. E. Church, Baltimore, Md  
 REV. I. W. CANTER, D. D., Southern Methodist Presiding Elder, Baltimore, Md.

The Bureau promotes those Christian reforms on which the churches sociologically unite while theologically differing. It proffers co-operation to all associations that stand for the defense of the Sabbath and purity; for the suppression of intemperance, gambling and political corruption; for the substitution of arbitration and conciliation for both industrial and international wars. (Full report sent to all who so request.)

**MEMBERSHIP FEES.**

Life Member,	\$100 00
Patron,	50 00
Sustaining Member,	12 00
Supporting Member,	5 00
Annual Member,	2 60
Associate Member,	1 50
Junior Member,	1 00
(Under 21 years.)	

**THE REFORM BUREAU.**

THE UNDERSIGNED hereby subscribes, unless a different sum is named below, \$2.60, payable within ten days, if not inclosed or another date written, for the promotion of Christian reforms through the above named agency, and directs that 50 cents out of the sum given be applied to one year's subscription for the Bureau's official bulletins.

Name \$  
 Home Address  
 Business Address

Town or City of

State of

In order that all members who desire may be equipped for intelligent reform work, the following additional rebates are sent, but only on request, to be indicated by underscore, to members paid up: New book, "Protection of Native Races against Intoxicants and Opium," 288 pages, illustrated. "Social Progress," a manual containing Superintendent's lectures on Christian Centuries, and Topic a-Month Course of Patriotic Studies; or his "Before the Lost Arts;" or his "Civil Sabbath," or "Successful Men of Today" (The who pay \$2.60 or more may have three of books named above, or the Superintendent's "Practical Christian Sociology," or his "Sabbath for Man," both cloth bound, \$1.50 editions.

Mark here if PAID \$..... for year ending January, February, March, April, May, June, July, August, September, October, November, December 1898, 1899, 1900, 1901, 1902, 1903.

If you are not a member of The Reform Bureau, you are hereby invited to unite with it, that you may help and be helped in reform work. If you do not need the Bureau's bulletins, which are full of practical hints and cheering reform in news, and provide also a comprehensive course of reform studies, the Bureau needs your reinforcement in its crusade against intemperance, Sabbath breaking, impurity, gambling, and other current evils. The Bureau, which serves as the Washington clearing-house of churches and reform societies in all parts of the land, requests all such bodies to take at least one paying membership, in order to receive the Bureau's bulletins, and also help support it as the Washington agency of all Christian reforms.

If this is marked, year for which you kindly contributed to the work of the Bureau is up; please renew. You are not obliged to continue, but it is expected members will wish to do so if work of Bureau has been satisfactory. The Bureau cannot afford to lose a single member. Contributions are usually made chiefly to aid the work of the Bureau, but those who are interested to study reforms are cheerfully supplied with rebates to the full value of the fee, "on request." Will you not make a thank offering renewal for the 20th Century's New Year, doubting if possible since income is only half enough? Why not give Bureau a contribution this prosperous year, when poor do not need it, to help us cut off the vicious cause of poverty? Reform is preventive charity. (See over.)

If this item is marked, it is a gentle reminder that your original subscription of sec., \$1 00, \$1.60, \$5 00 \$12 00, is due. Many small unpaid subscriptions are causing labor and loss.

**Free Rebates to Bureau's Members.**

Members, paying \$3, or more may have any or all these rebates, on request, in advance of study in club, or for letters. As to smaller memberships see above.

**NEW REBATE:** "Protection of Native Races against Intoxicants and Opium," sent free, on request, to any member, in paper cover, 12 mo., 288 pp., 35c. Edited by Dr. and Mrs. Crafts and Misses Mary and Margaret W. Leitch. NOW READY.

- BOOKS BY REV. WILBUR F. CRAFTS, Ph. D.**  
 Besides 70 titles, include Bureau members have the right to buy any of these books at full price, post paid.  
 "Practical Christian Sociology," Pictorial Lectures on Christian Centuries, 81 pp., \$1.25.  
 "Social Progress," pp. 160, paper 25c.  
 "Patriotic Studies," 64 pp. 4c. incl.  
 "The Sabbath for Man," pp. 642, cloth, \$1.50.  
 "The Civil Sabbath," pp. 96, paper, 12c.  
 "Before the Lost Arts," pp. 96, paper, 25c. cloth.  
 "Presenting the foundation of ethics, an ethical universe. Reading Course, 4c.

- BOOKS BY OTHER AUTHORS.**  
 "The Industrial Situation," Dr. Washington Gladden, pp. 32, 10c.  
 "Mile problems," Prof. J. R. Commons, pp. 32, 10c.  
 "Mile Politics," Wm. M. Bliss, pp. 96, 25c.  
 "Prohibition Accep," A. W. Beaghton, pp. 39, 25c.  
 Miss Church's Beer Abolition, 5c.  
 "Christian Citizenship," Dr. Carlos Martyn, pp. 224, 25c.  
 Dr. Josiah Strong's Citizenship leaflet(3), 2c.  
 Two pamphlets by Gen. R. Brinkhoff and others on "Patriot Reform."  
 "The Problem of Charity," Prof. E. P. Peabody. Either of three best sent free on receipt of stamp, or article in following leaflets by Dr. Crafts, which are all free to Bureau members: "Arguments of Good Men of All Creeds Against Sunday Schools and Church Work," "Personal Liberty," "Fighting and Dying for Liberty," "Familiar Reason for the Rest Day," "Plans of Work for Sabbath Defense."  
 "Hints for Reform Committees of Young People," "Beer and the Bait," "Testimony of doctors against beer; from Senator Gallager's speech," "Blanket Ballot" for moral measure in Congress.

**"Dividends" for Supporters of the Bureau.**  
**Local Reforms in Lecture Tours.**

Accomplished by appeals to law breakers and city officials. Some or all of a specific list of seven worst periodicals and a notorious French novel excluded, by letters to railway presidents, from the following railways: New York and New Haven; Delaware and Hudson, Delaware, Lackawana and Western; Lehigh; Pennsylvania; Reading; Baltimore and Ohio; Cincinnati, New Orleans and Texas; Lake Shore; Big Four; Wabash; Milwaukee and St Paul; Denver and Rio Grande; Northern Pacific.  
 Same excluded from street news rooms in Philadelphia, Pottsville, Lancaster, Harrisburg, Mechanicsburg, Carlisle, Chambersburg, Newcastle, Meadville, Franklin, Warren, McKeesport, Allegheny, Pittsburg, Erie, All Pa., Walnut Hills, (Cincinnati), Evanston, Ill., Beloit, Wis., Portland, Ore., Kalamazoo, Mich., Fairmont, W. Va., Newport, R. I., Geneva, Auburn, Clinton Springs, all N. Y., Vineland, N. J. "Vile Budget" suppressed in McKeesport, and similar one banished from Pittsburg, etc.

Bill boards improved in Carlisle (stores asked to clean windows), Scranton, Pittsburg, all Pa. Foul pictures gotten out of windows in Kenton, Ohio, Reading, Pittsburg, both Pa., etc. Obscene netoscopes driven from Allegheny, Pittsburg, Baltimore, Washington, etc. Course plays and prize fights successfully attacked at Williamstown, Pa., Erie, Pa., Springfield, O., Pittsburg, etc. Gambling slot machines put out of Grand Rapids, Owosso, both Mich., Bergen Heights, N. J. Sunday sale of soda, ice cream, candy and tobacco stopped at Avalon, Pa. Crying Sunday papers stopped, Aulhorn, N. Y. Sunday saloons closed in Denver, Los Angeles, Geneva, N. Y.; general Sunday closing at Carthage, Mo. etc. Curfew enforced in Louisville, Blueville, both Pa., Jamestown, N. Y., also by correspondence at Waltham, Natick, West Hingham, all Mass., Morris, Ill., Connellsville, Pa., etc.

**Bureau's National Victories.**

- 1 Anti-divorce bill, prepared and promoted by the Bureau, which has broken up all divorce colonies in the Territories, carried in the 54th Congress, and pen with which it was signed presented to the Bureau by President Cleveland.
- 2 Bureau's bill to raise age of protection for girls to 18 in Utah, passed exactly as written.
- 3 Bureau's similar bill for District of Columbia and Territories, passed 55th Congress.
- 4 Bureau's divorce reform Bill for same approved by Attorney of the District.
- 5 Bartlett-Cameron bill, to legalize race gambling on English-New York plan in the District of Columbia, defeated, with aid of Anthony Comstock and others.
- 6 Favorable report secured in 54th Congress on Bureau's Gillett bill, to forbid interstate gambling by telegraph.
- 7 Favorable report secured in 55th Congress, with aid of W. C. T. U., for Bureau's Ellis bill, to forbid liquor-selling in "canteens," etc.
- 8 Anti-entance amendment forbidding liquor selling in army and navy (written by Bureau except last clause, urging strict enforcement) enacted as Sec. 17 of army reorganization bill in 55th Congress. (Helped temperance bodies and churches carry later amendment.)
- 9 Favorable reports 54th and 55th Congress Bureau's bill to forbid transmission of pictures and descriptions of prize-fights; also on Bureau's kitescope prize fight bill, 55th.
- 10 With Churchmen's League, twice secured approval of Bureau's Sabbath law for D. C. from District Commissioners.
- 11 Helped exclude Brigham Roberts.
- 12 Anti-saloon Amendment for Hawaii, introduced by request of Bureau, carried in 56th Congress, with aid of W. C. T. U. and A. S. L.
- 13 Bureau's resolution favoring universal protection of native races passed Senate Jan. 19, 1901; Bureau also helped secure like declaration from President, and Senate ratification of treaty for Africa.

## LEADERS MUST BE KEPT IN TOUCH WITH LEGISLATION.

The official national temperance committees of the Presbyterian and Methodist Episcopal churches recently ordered 23,000 copies of the Autumn number of our "20th Century Quarterly" sent to the preachers of those denominations at 1 cent each, postpaid to individual addresses, as the most available ammunition for "World's Temperance Sunday," November 25th. The postage alone for small circulars would have cost as much as the papers. Other purchases, mostly for ministers, have carried the circulation of the issues devoted to temperance and missions up to 85,000. But no funds are in hand to send ministers this Spring number, devoted to moral measures in Congress—chiefly missionary and temperance measures—which can not win without the swift aid of the pulpits. Fifty dollars would send the paper to 4,000 preachers. (We have been supplying the paper at \$10 per thousand while it costs \$12.50 per thousand, which will be the price hereafter.)

We also desire subscriptions, payable quarterly, to send this Quarterly to the 138,000 preachers of the whole country for the whole year (four issues) at \$50 for each thousand preachers. It would cost, for instance, but \$850 to send it to the 17,000 Methodist Episcopal preachers for a year; \$700, for Baptists, white; same, colored; \$375, Presbyterians; \$300, Disciples; \$250, Congregationalists; \$70, Friends; \$60, United Presbyterians; \$38, Universalists, etc. Presidents of young people's societies, and of woman's missionary societies, and of the W. C. T. U., also secretaries of Y. M. C. A., and leading business men ought also to be reached. Fifty cents will send paper to 20 persons for a year.

We can never expect moral reforms to win decisive victories until the pulpit at least is more fully enlisted. Without lessening your usual contributions, if any, to the Bureau's general work, will you preach 10,000 temperance sermons by contributing \$125?

We invite the particular attention of each W. C. T. U. to this most inexpensive method of enlisting pastors and missionary women of their own city in their work. There are more than ten times as many women in the churches who are active in missionary work as in temperance work. At a

cost of 5 cents each let the missionary and temperance issues of the Quarterly be sent to each of these and to pastors and to superintendents and young people's presidents, to enlist them in temperance work as a branch of missions.

## ENCOURAGING BUT INADEQUATE REFORMS IN THE PHILIPPINES.

During the opening week of Congress, when the great crusade for the universal protection of native races, of which the movement for the abolition of saloons in our army and islands is a part, was receiving aid from the President and both Houses of Congress, as shown elsewhere, a letter was received from Judge Taft, President of the second Philippine Commission, saying that suggestions and documents sent to him by the Bureau on Great Britain's new policy of prohibition for native races had been received and read with interest and would be submitted to the Commission for information and study. A few days later came the following telegraphic news item, reporting encouraging though inadequate reforms:

The public discussions of the Manila liquor license bill before the United States Commission attracted considerable attention. The section providing for the banishment of saloons from the Escolta and down-town plazas of Manila was strongly criticised, but Judge Taft explained that the United States courts had settled the right of the police and the power to limit the sale of liquors, and declared that the condition of the Escolta, owing to the presence of saloons, was disgraceful. All the licenses in Manila expire in January, and the section of the bill requiring removals from the Escolta will take place in April. Licensed places will not be allowed to sell intoxicants to natives, and Sunday closing is required.

The native shoos are forbidden to sell to soldiers but saloons may do so.

These reforms, due in part, no doubt, to agitation and discussion, should encourage the American people to say forthwith to the President and Congress and Commission: "Let the liquor traffic be at least reduced to what it was when our flag was raised, and if newcomers are to drink intoxicants at all in the tropics, where they are doubly dangerous, let them drink as the very temperate peoples of the trop-

ics have learned to drink, both as to what and how." So far as soldiers are concerned we should follow successful British experiments and for bid drinking altogether by officers and privates alike in time of war.

Please get 10 citizens to sign the following 10 word telegram and pay 10 cents each to send it by night rate in duplicate to your Congressman and both your Senators at Washington: "Undesignated petition for bill protecting all Pacific islands against intoxicants." Petitions, letters, telegrams, are good, better, best. Above form may be used for all these. This telegram will help New Hebrides bill and bill for our own islands also, and your Congressman and Senators will probably not only vote right, but also work for these bills if constituents show strong interest. If preferred, use form below.

## THE PEOPLE'S PART IN MAKING LAWS.

### WHAT NEXT?

Congress ends March 4. Nothing but lightning can carry before that the bill that Dr. John G. Paton has so long desired for the protection of the New Hebrides against American rum and guns. Get 10 persons to pay 10 cents each to send this 10 word telegram, in duplicate, night rates, to your Congressman and both your Senators: "Undesignated petition for bill protecting New Hebrides against American rum." The missionary committee of every church should send at once at least one such telegram, influentially signed. (See bill on page 2.)

Do not wait for printed forms. No society has money to send out enough of them, and besides, they are discounted in Congress as "machine petitions." Petitions and protests should also pour in upon the President, who is in full control in the Philippines, and is likely to be for all this year at least.

Let no one think we are neglecting saloons on our own shores in this crusade for the defense of native races at a distance. The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South, stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new Territories. There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. We are putting our old story on a fresh background and giving it a new audience, interesting missionary people in temperance as well as temperance people in missions.



1900

THE THIRTEENTH  
ANNUAL REPORT

OF THE

United Committee

FOR THE PREVENTION OF THE

DEMORALIZATION OF NATIVE RACES

BY THE

LIQUOR TRAFFIC.

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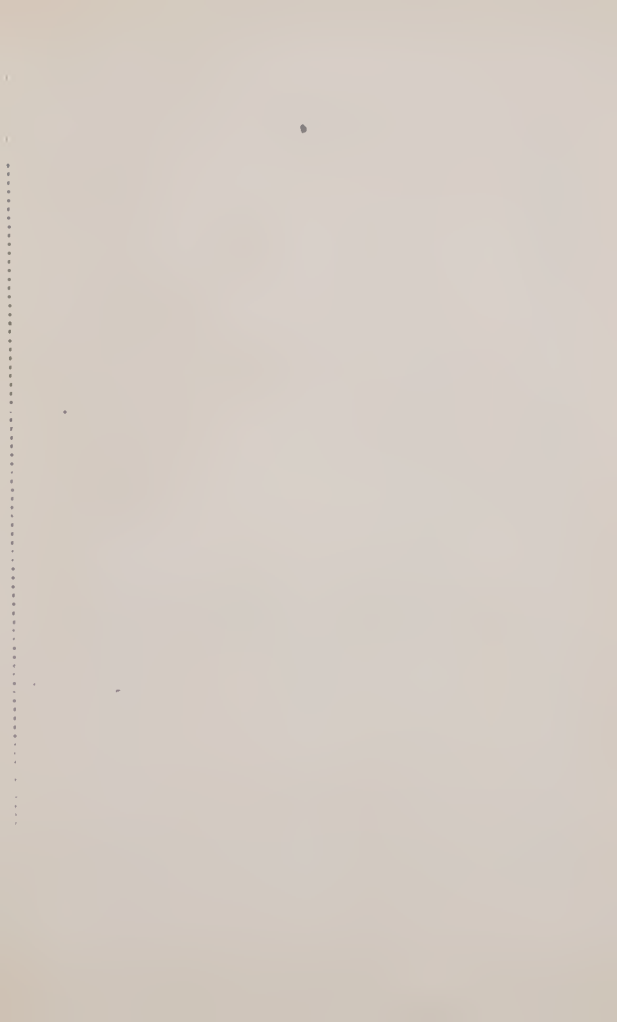
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WESTMINSTER, S.W.

31st March, 1900.







# Native Races and the Liquor Traffic United Committee.

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To the Secretary, Mr. A. W. BODGER,

139, PALACE CHAMBERS, BRIDGE STREET, S.W.

Sir,

I have much pleasure in forwarding—

A SUBSCRIPTION    -    -    £        :        :

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*Subscriptions and Donations should be made payable to "The Secretary," 139, Palace Chambers, Bridge Street, S.W., and Cheques should be crossed "BARCLAY & CO., West Branch."*

THE THIRTEENTH  
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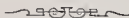
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FOR THE PREVENTION OF THE

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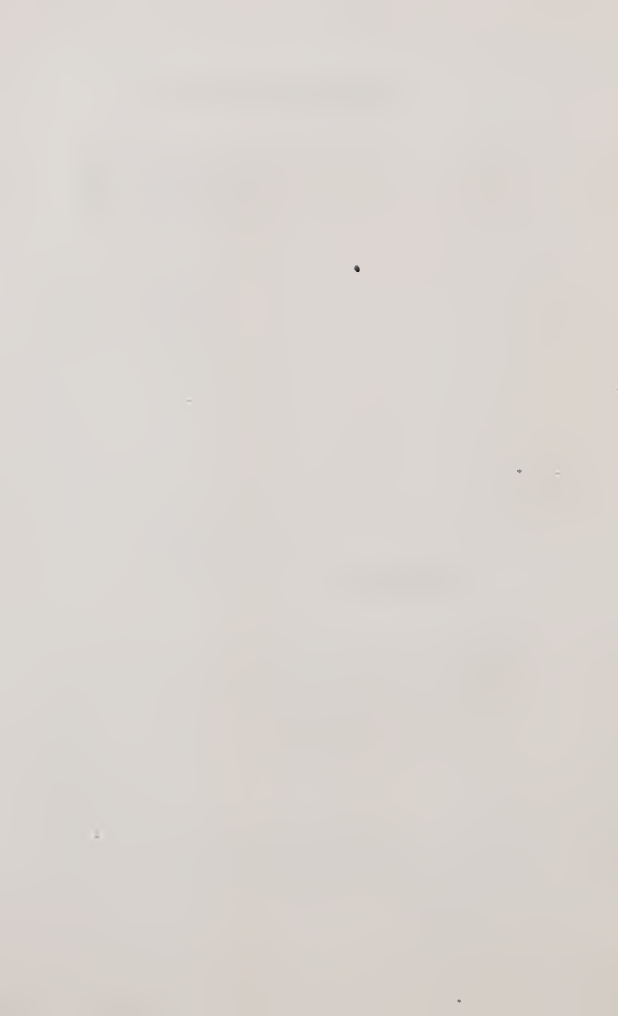
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139, PALACE CHAMBERS, 9, BRIDGE STREET,  
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31st March, 1900.



# UNITED COMMITTEE

FOR THE PREVENTION OF THE

## Demoralization of Native Races

BY THE

## LIQUOR TRAFFIC,

139, PALACE CHAMBERS, BRIDGE ST., WESTMINSTER.

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AS AT MARCH 31st, 1900.

Anti-Slavery and the Liquor Traffic

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Free Church of Scotland.

United Presbyterian Church.

Scottish Episcopal Church.

Congregational Church.

Evangelical Union Church.

Gospel Temperance Union.

Good Templars and Scottish Temperance League.

Scottish Permissive Bill Association.

Edinburgh Band of Hope Union.

United Scottish Committee on Native Races and  
the Liquor Traffic.

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REPORT FOR 1899-1900.

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THE work of our Committee during the past year has been chiefly in the direction of diffusing information through various channels, and stimulating and assisting discussion and action in the Church Courts. The absorbing interest in all that concerns South Africa, caused by the war, may, we trust, be turned to good account in the future by the blessing of God so as to promote the welfare of the native races there in the way of saving them from the demoralizing influence of the Drink traffic. Our Committee have had before them the great importance in connection with the settlement of South African affairs at the end of the war, of securing the extension of the Prohibition Laws of Bechuanaland to the Transvaal, the Orange Free State, Natal and Cape Colony. We hope to join, when the time comes, in the movement in this direction contemplated by the London Committee, by Memorial to the Colonial Office and otherwise.

We are looking forward to an interesting and important Meeting of the "World's Women's Christian Temperance Union," which is to be held in Edinburgh in June. At the last Meeting of our Acting Subcommittee the Chairman and Secretary were appointed delegates to this Convention.

In name of the Committee,

D. DOUGLAS BANNERMAN, D.D.,

*Chairman.*



## THIRTEENTH ANNUAL REPORT, 1899-1900.

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**I**N presenting their Thirteenth Annual Report, the Committee have to record with the deepest sorrow the loss which they have sustained, in common with many other movements for the benefit of down-trodden and helpless native races, by the death of their first President, the late Duke of Westminster.

Throughout the whole history of the Committee the Duke of Westminster took an active share in its work, and it was largely owing to his instrumentality that the Committee have been able to gain the attention, not only of Her Majesty's Government at home, but of the Powers of Europe, as represented at the Conferences at Brussels of 1890 and 1899. There can be little doubt that the remarkable personal influence of His Grace contributed in no small measure to the success of the Committee's operations; and his advice and counsel in any matter of difficulty or of importance was always readily given and warmly appreciated. By granting the use of Grosvenor House for the Annual Meetings and by his liberal gifts to the work of the Committee, it has been possible to maintain and develop the Committee's operations; and in this respect, also, His Grace's loss will be keenly felt.

The Committee believe, however, that the great work in which they are engaged, never more needed than at the present time, will not be allowed to suffer, and they confidently appeal to all who have the interest of the native races at heart to rally to their support.

In the last report some account was given of the steps which were taken in preparation for the Brussels Conference, although this event

strictly belonged to the year now in review. It will be remembered that the Committee were represented at the International Congress in Paris in April, 1899, and that, as a result of this Congress, representatives were secured in Paris to serve on the International Committee. Immediately following this Congress came the remarkable deputation to Mr. Chamberlain, which has already been fully described in last year's Report and in a special pamphlet. In Mr. Chamberlain's reply, he stated that so far as could be seen, the chief obstacle to the establishment of a high duty on spirits in West Africa was likely to come from France, whose low duty, particularly in Dahomey, had afforded a serious obstacle to those who desired to deal with the question. On the other hand, he anticipated that Germany would be willing to co-operate in securing International action, judging from recent declarations made by the German Government.

It is difficult to ascertain the exact position taken by the representatives of the various Powers at the Brussels Conference of last year, as the official paper giving the correspondence respecting the African Liquor Traffic Convention does not enter into the details of the discussion, as was done in the case of the previous Conference. This is to be regretted, as it does not enable us to estimate with any certainty the attitude of the individual Powers: but we have reason to believe that the chief opposition to the higher duty proposed came, not from France, but from Germany, where, unfortunately, the influence of Hamburg, with its enormous interests in the sale of spirits, appears to dominate.

To turn now to the official statement concerning the Conference, we find that Great Britain, Germany, Spain, the Congo Free State, France, Italy, the Netherlands, Portugal, Russia, Norway and Sweden, and Turkey were represented at the Conference. The Conference has resulted in a new Convention, of which the following are the main provisions:—

1. The establishment of zones of prohibition arranged by the General Act of Brussels are to be maintained.

2. Where prohibition is not enforced in the region included under the General Act of Brussels, the minimum duty is to be raised from sixpence half-penny a gallon to two shillings and ninepence a gallon, with the exception of the Colonies of Togo and Dahomey, where the duty shall be about two shillings and twopence a gallon.

3. It is further arranged that concentrated forms of spirits shall pay duty according to their strength.

4. These provisions are to remain in force for six years, at the end of which they shall be revised on the basis of the results obtained during that period.

5. It is further agreed that each of the signatory Powers should have full liberty to protect their inland frontiers from the introduction of spirituous liquors into the zone of prohibition which may be established in accordance with the General Act of Brussels.

6. The Conference further record their hope that steps may be taken by each of the Powers to prevent the spread of the Liquor Traffic by means of railways and improved means of communication.

Perhaps, however, the results of the Conference can best be summed up in the declaration of the chief British representative, Sir Francis Plunkett:—

“In accordance with the reservation made by the British plenipotentiaries at the meeting of the 30th May, they now declare that Her Majesty's Government, in accepting the minimum rate of duty agreed to by the Conference for a term of six years, by no means admit that that rate is sufficient.

“Her Britannic Majesty's Government have agreed to that rate, solely in order that the labours of the Conference may not end without result; but they, nevertheless, sincerely regret that it has not been possible to obtain the assent of the Conference to a higher rate.

“Her Britannic Majesty's Government have also instructed their plenipotentiaries to express the strong hope that the minimum rate may be raised at the end of the term of six years fixed by the present Convention; they trust that if the need of revision made itself apparent before that date, the Powers represented will not refuse to reconsider the matter, should Her Majesty's Government ask them to do so.”

How far the measures agreed upon at the Conference are likely to affect the Liquor Traffic in West Africa it is difficult to foresee, but it is a matter for satisfaction that a Convention should be held on this subject, and that the results of the Convention should be in the right direction, and it is believed that more good may have been done by the Conference than would appear from the mere official statements recorded in the officially published papers.

During the past year the Committee have endeavoured to obtain accurate information as to the state of the Liquor Traffic in South Africa. At the Annual Meeting last year they had the advantage of the presence of Sir Sidney Shippard and Dr. Alfred Hillier, both of whom advocated prohibition to natives.

One of the great difficulties in the way of this much desired result comes from Cape Colony, where, unfortunately, very much as in this country, there are strong vested interests, which are capable of preventing the carrying through of suitable legislation.

The Committee, however, are glad to learn that Mr. Rose Innes, who has for some time past sought to deal practically with this question, has been enabled to carry through in a modified form the Bill with which his name is associated known as the Innes Liquor Bill.

In this Report will be found a summary of the provisions of this Bill, which has been kindly sent to us by a clergyman from South Africa. It seems that it will enable local governing bodies to make regulations restricting the sale of liquor to natives in their district, but not to impose prohibition.

We are also enabled to publish extracts from the remarkable Blue Book on Native Affairs issued by the direction of the Cape Parliament. We invite careful attention to the statements made by the various Commissioners, which show clearly that the system of prohibition which has been in force in Bechuanaland and in other Native territories has been well maintained and most beneficial in checking crime. At the same time, in the Transkei districts, we have the following report from the Resident Magistrate :—

“I regret to have to report that the illicit importation by Natives of brandy from the canteens across the Kei is daily on the increase.”

This is a matter to which we have directed attention for some time past, and is an instance proving the urgent need for extending prohibition to all parts of South Africa.

Perhaps the most striking statement in the Report is that made by Mr. Roberts, the Chief Inspector of Native Locations :—

“**DRUNKENNESS.**—Matters in this respect have not improved. The provisions of the Innes Liquor Bill will, however, I believe, have a beneficial effect upon the people ; but I am in favour of the total prohibition of the sale of liquor to Natives somewhat on the lines of the Liquor Law in Bechuanaland.”

## THE TRANSVAAL.

The Committee have long been concerned about the liquor traffic with native races in South Africa, and have from time to time been in correspondence with responsible persons in South Africa, and interviewed prominent officials and others from Cape Colony, with a view to obtaining reliable testimony and ascertaining how best to combat this evil.

At the time of compiling this Report the war in South Africa is in full progress; but as the time for a settlement arrives, the Committee hope to be ready to approach the proper authorities with suggestions for the better protection of native races in this respect.

Meanwhile the publication of the following matter will be of interest :—

REPORT OF A MEETING OF THE DUTCH REFORMED CHURCH  
PUBLISHED IN THE *South African News*, MONDAY, MAY 29TH, 1899.

“The *Star* reports the holding of an immense religious gathering at Pretoria, to consider how best to deal with the liquor pest, which is paralysing work at many of the Rand Mines, and causing wide-spread evil. The Rev. Mr. Louw presided, and the gathering, which was held mainly as a result of the efforts of the Dutch Reformed Church, consisted of 23 ministers, 143 elders and deacons, 6 commandants and field-cornets, and 100 other burghers and leaders of the people, making a total number present of 272 delegates.

“Some stirring speeches were made, and the Chairman said the State Attorney did not hesitate to state that 75 per cent. of the crimes committed in the country were caused by drink. Only recently, Judge Van Leeuwen stated from the Bench at Johannesburg that 95 per cent. of the crimes which he investigated were due to liquor.”



“The gathering put on record the following expressions of opinion :—

This monster deputation, urged by necessity, assembled with concern and interest for the salvation of the Church and the State, cannot remain silent with regard to these important times in which they are living in connection with the serious and difficult Liquor Question. By this manifesto the monster deputation wishes to express what weighs heavily upon its mind, and its declaration is :—

1. That a deputation, consisting of 25 ministers, 143 elders and deacons, 6 commandants and field-cornets, and 100 other leaders and burghers, in all 272 delegates from the various Dutch Churches, and representing all the districts of the country, is the voice of the Church, and that it speaks on behalf of the members of the Churches to the respected authorities.

2. That the deputation has arrived at the sincere conviction that intoxicating liquors, as obtainable during the last few years, are the most

#### DANGEROUS ENEMIES

within the boundaries of our dear Republic : because they are the cancer which corrodes the existence of the people, a power which consumes the body and soul, and an influence which is being felt in all sections of society, a cause of most terrible consequences and poverty, misery, sorrow, and death among whites as well as coloured persons.

3. That with a feeling of concern and contempt, it observes that the continued public and obstinate contravention of the Liquor Law gives rise to most dishonourable events, the most shameful crimes, and most brutal assaults, so that the safety of homes, property, honour, person, and even the life of people are no longer secure.

4. That it is of opinion that the Liquor Traffic, and liquor traders, are the cause, directly or indirectly, of 75 per cent. of the crimes as witnessed in the Law Courts, whereby the country not only sustains financial loss, but at the same time its national character is undermined, chastity shocked, and retrogression is enhanced.

5. That it has welcomed with great joy the principle of the Liquor Law, as passed by the Second Rand in 1896, but observes with regret that every attempt is being made to destroy or get this law altered, so that it shall be less strict and severe.

6. That it is convinced that the said law, if properly and carefully applied, will be productive of much good to land and folk ; for which reason, and also on account of the cares of mothers and wives, it supports and sympathises with petitions handed to the Rand in connection with this matter.

## 7. That it is of opinion that

## THE TIME HAS ARRIVED

for sparing or considering no trouble, or expense, or persons to stem the mighty current of the effects of liquor, and that the Liquor Law should be maintained and carried out, and thus prevent further misery and ruin.

8. That it thereby not only expresses its honest opinion and deep conviction, but also desires to request the Honourable Executive Council, Legislative and Judicial Powers, to accede to the wishes of the people, and thus promote the prosperity and welfare of the State and the welfare and interests of God's Kingdom.

Done at Pretoria by the monster deputation at its Public Meeting, on May 24th, 1899.

Signed on behalf of the monster deputation.

A. J. LOUW, *Chairman*.

D. THERON, *Secretary*.

The Honorary Secretary was instructed to put himself in communication with the Chairman of the Meeting, and for this purpose communicated with the Rev. Andrew Murray, of Wellington, Cape Colony, from whom he received a letter, of which the following is an extract, viz. :—

"I have forwarded your letter to the Chairman of the Meeting held in the Transvaal, who is very deeply interested in the question, Rev. A. Louw, Heidelberg, S.A.R. There are at present two ministers from the Transvaal in Europe, who are both keenly labouring in fighting the Liquor Traffic; I will try and let them have your address. From them you might best hear what you could do; they are Rev. H. Bosman, of Pretoria, and Rev. P. Merring, of Johannesburg.

"Rev. James Gray, Presbyterian Church, Pretoria, is a very staunch supporter of your cause, and would, I think, be more ready and able to help you with correspondence than anyone else.

"I fear it will be difficult for me to take part in forming a committee in Cape Town, but I will try and see if I can get some of the existing organisations to co-operate with you. It's only occasionally and very briefly that I am in Cape Town."

The consideration of this letter was deferred owing to the impossibility of taking action while the present war with the South African Republics lasts.

## CAPE OF GOOD HOPE.

BLUE BOOK ON NATIVE AFFAIRS FOR 1899.

This Blue Book, and those of preceding years, afford ample testimony, from those who may be regarded as experts—that is, responsible Government officials appointed to control and report on native affairs—as to the mischief the liquor traffic is working amongst the natives, at the same time indicating the advantages of prohibition.

The following extracts are given from the Blue Book for 1899, the last issued by the Government of Cape Colony :—

### ALBANY.

“There has been no crime traceable to the locations outside of Graham's Town. There has been as usual a great deal of drunkenness in the town locations.

“JOHN HEMMING,  
“Civil Commissioner.”

### BATHURST.

“Total abstinence principles are spreading, and a strong feeling in favour of the prohibition of the sale of liquor to natives exists.

“J. N. COCK,  
“Inspector of Native Locations.”

### BEDFORD.

“The increase in drunkenness is somewhat noticeable ; but this is chiefly in towns, though farmers complain bitterly of the Kaffir beer-drinking on some of the farms. But it is to be hoped that the Amended Liquor Bill, which deals with such cases, will tend to restrict the vice ; but it is too premature to express an opinion as to the working of the Act.

“W. F. HEWETT,  
“Civil Commissioner.”

### EAST LONDON.

“Drunkenness.—This is by no means on the increase. It is possible the scarcity of grain for beer-making may account for this.

“W. R. ELLIS,  
“Inspector of Native Locations.”

### FORT BEAUFORT.

“It is probable that there will be a considerable increase of crime and drunkenness during the ensuing year in consequence of railway works which are to be carried on in this district ; but I trust that this will not extend to the resident population of this division.

“R. TILLARD,  
“Civil Commissioner.”

"I had clause 8 of the Liquor Bill translated into Kaffir, and read to the people at the locations. They thought it very hard that they should be deprived from making Kaffir beer, but thought it a good thing that liquor should be prohibited.

"B. BOOTH,  
"Inspector of Native Locations."

#### HERSCHEL.

"The principal class of crime in the locations is undoubtedly assault, which are in most cases due to drink, either brandy or Kaffir beer, principally the latter.

"C. J. DOREY,  
"Superintendent of Natives."

"There has been a good deal of crime, principally stock thefts and liquor smuggling.

"JULIUS REIN,  
"Inspector of Native Locations."

#### KING WILLIAM'S TOWN.

"I have little to add to the remarks in my last Annual Report on the subject of drunkenness among the natives. It is very sad and pitiable to see the gradual demoralisation of this once fine race through this accursed vice. Unless they are saved from themselves by very stringent regulations in regard to the sale of drink and the manufacture of Kaffir beer, it is not difficult to tell their inevitable fate. I am not sanguine that any beneficial results will immediately follow the introduction of what is known as the Innes Liquor Act (No. 28 of 1898). Whatever Licensing Boards may do in regard to imposing conditions as to the sale of liquor to natives can only affect a portion of the evil, leaving untouched the more serious and destructive phase of it—the wholesale manufacture of Kaffir beer in tribal locations. It may be urged that this difficulty can be met by placing the locations under the operation of the Glen Grey or Village Management Acts, but I fear that considerable time will elapse before all the locations are fit and prepared to adopt them.

"R. J. DICK,  
"Special Magistrate."

#### KOMGHA.

"Kaffir beer drinks have been carried on very extensively all over the Komgha and East London districts this year, and as many of the natives used all the grain they had for this purpose, very great scarcity of food is the result.

"W. WARDEN COWIE,  
"Inspector of Native Locations."

#### QUEENSTOWN.

"I regret to state that stock-stealing does not appear to diminish. During 1898 there were forty-four cases tried in this district. Drunkenness is very prevalent. The records showed 238 cases last year.

"E. B. CHALMERS,  
"Civil Commissioner."

"There are no canteens within the locations under my supervision. But still I fear that drunkenness is on the increase.

"F. J. EVENS, Inspector."

#### UITENHAGE.

"During the rinder-pest period there was a considerable amount of beer-drinking and feasting.

"LOUIS CHABAND, Inspector."

"On the whole, the natives under my supervision are well contented. Drunkenness is a thing of the past, excepting the ordinary canteen loafers. Crime is also on the decrease.

"J. B. LIEFELDT, Inspector."

### *Report of the Chief Inspector of Native Locations for 1898.*

"DRUNKENNESS.—Matters in this respect have not improved. The provisions of the Innes Liquor Bill will, however, I believe, have a beneficial effect upon the people; but I am in favour of the total prohibition of the sale of liquor to natives, somewhat on the lines of the Liquor Law in Bechuanaland."

## BRITISH BECHUANALAND.

### KURUMAN.

"Drunkenness, owing to restrictions, is certainly not rife in this district, except among a few Bastards, who are allowed liquor.

"J. P. McCARTHY,  
"Inspector of Native Reserves."

### TAUNG.

"A large quantity of liquor has been brought into the reserve during the year, and each native returning from the mines brings back several bottles of liquor purchased, either at Kimberley or the railway refreshment bar at Fourteen Streams. I have been informed that some natives have gone from here by rail to purchase liquor at the refreshment bar at Fourteen Streams. I once noticed fourteen bottles of 'Cape smoke,' at 2s. 6d. per small bottle, sold there to Taung natives within a space of two minutes. The liquor was taken to the carriage, and the natives at once commenced drinking it neat, and by the time we reached Taung Station they were nearly all in a noisy drunken state. Four Europeans were convicted here during the year for supplying liquor to the natives, the profit to the European in each case being 6d.

"C. R. CHALMERS,  
"Assistant Resident Magistrate."

## TRANSKEI, TEMBULAND, PORT ST. JOHN'S, AND PONDOLAND.

### NGAMAKWE.

"The brandy evil is still a serious one. Until the sale of drink to natives on the colonial side of the Kei River be strongly restricted, no improvement is to be hoped for. Act 28 of 1898 would, if put in force, have an excellent effect; but no one who has had dealings with the Divisional Councils hopes very much from the exercise of local option. The profits made by those who deal in brandy are so enormous that the dealer becomes a power in his district. What those profits must be may be inferred from the following fact:—In a district not a hundred miles from here, stands a canteen, separated from the Kei River by two farms. Over these ran a foot-path, which the natives used in fetching their brandy. The police used to patrol these farms, and apprehend the natives for crossing the boundary of the Colony without passes. Mr. Canteen-keeper bought the two farms, and refused the police permission to enter them. Consequently, the natives now have a free course, in which they cannot be interrupted the whole way between the canteen and the river. As the river farm has a broad frontage, and as the country is extremely rough on each side, it is not possible to intercept the smugglers on this side, more especially as they continually have spies out on the high ground. These, should the police be in the vicinity, shout information as to the whereabouts of the patrol over the heads of the chagrined constables.

"W. C. SCULLY,  
"Resident Magistrate."

### TSOMO.

"I would like to point out here the urgent necessity for something being done to stop the sale of enormous quantities of brandy of the vilest kind to natives of this district by the hotel-keepers at Bolo, as with these places so close at hand, it is next to impossible to suppress the smuggling of liquor.

"J. MOULD YOUNG,  
"Acting Resident Magistrate."

### KENTANI.

"BRANDY.—I regret to have to report that the illicit importation by natives of brandy from the canteens across the Kei is daily on the increase. A good many convictions have taken place during the year, but still many escape punishment. This state of affairs, however, will, I hope, be remedied now that Government are sending a troop of C.M.R. to form camps along the Kei River.

"NEWTON O. THOMPSON,  
"Resident Magistrate."

### UMTATA.

"There have been very few affrays, and although a large quantity of Kaffir beer has been consumed, I can only surmise that those 'entertainments' were conducted in an orderly manner.

"W. T. HARGREAVES,  
"Acting Resident Magistrate."

## MQANDULI.

"I do not think there is much Illicit Liquor Traffic in the district. The traders seem now to recognise that the sale of liquor to the natives is really detrimental to 'general trade,' and that the risk of forfeiture of license and livelihood a forbidding penalty.

"Thefts of small stock have been regretably frequent, and are attributable to the natural craving every native has for 'animal food,' particularly after imbibing much Kaffir beer.

"LESLIE FARRANT,  
"Resident Magistrate."

## ENGCOBO.

" . . . . On the other hand the scanty harvest of last year did not provide much corn for the manufacture of Kaffir beer, and consequently cases of affray, assault, &c., showed a corresponding decrease.

"I regret to say that, in spite of the severe laws in force for regulating the introduction and sale of spirituous liquors into these territories, the natives can and do obtain it illicitly by smuggling from the Colony, and through the medium of degraded and unprincipled white men, who obtain it for them. To stop smuggling when the boundary between the Colony and the territories can be crossed at almost any point is impossible, but the second channel of supply referred to above could be checked to a great extent by the issue of a proclamation making it penal and providing severe penalties for any European to act as agent in obtaining liquor for a native.

"C. J. WARNER,  
"Resident Magistrate."

## XALANGA.

"I must add that it is simply disgraceful, and that almost criminal liability attaches to someone for the fringe of canteens surrounding the native border from the Kei to the Drakensburg. A large percentage of our natives come back to the Transkei with very little money, but they have cultivated an undying passion for strong drink.

"The traffic in drink in this district is not yet of a serious nature. The people are comparatively sober; but with the canteens surrounding them (which are no convenience to the general public), I fear the work of years of civilisation will be lost, and degradation and crime will prevail.

"CHARLES J. LEVEY,  
"Resident Magistrate."

## LIBODE.

"The chief Qwiliso and his chief son Bokleni are very averse to the sale of liquor in the country, both having suffered severely from the experience of the same, and it is most amusing to listen to the old chief's tales of woe, which took place during the time he was suffering from the consequence of drink; also of his brother Qumbelo's death caused by excessive drinking, which seemed to be the means of the chief abstaining, and he is now very strongly opposed to the sale of spirituous liquors in his country and among his people, and has reminded me often of the promise made to him when the country was taken over, to the effect that no intoxicating liquors would be sold in his country, and that the Government would prove to be his friend and adviser.

"J. COLBURN GARNER,  
"Resident Magistrate."

## UMSIKABA.

"His mode of life and firm tenacity with which the Pondo loves to cling to his heathen customs, superstition and witchcraft, debar him from suddenly entering upon an altered and improved state, which can only be effected or gauged in a cycle of years. His innate attachment to beer, which he scents like a pointer does a bird, and its attendant orgies rarely allow him to give heed to anything else.

"J. F. C. REIN,  
"Assistant Resident Magistrate."

## REPORT OF INSPECTOR OF LICENSES.

"A very large trade in liquor is being done by the natives living on the borders of the Colony, and, in my opinion, the only effectual means of stamping out this pernicious traffic is the suppression of the canteens on the immediate colonial border, which are kept for no other purpose than supplying the natives from the territories with liquor, which they bring over in paraffin tins, calabashes, and tin cans made especially for this purpose.

"I would respectfully suggest the penalty in the case of a licensed dealer should be increased from twenty to fifty pounds, and the imprisonment from six to twelve months in the case of a person who is not the holder of a liquor license, and also that a clause be added to the proclamation dealing with the unscrupulous white men who act as agents for natives to obtain liquor.

"S EMSLIE,  
"Inspector of Licenses."

## GRIQUALAND EAST.

## QUMBU.

\* "I would call attention to the concluding remarks in my report for 1897 under paragraph 11, in respect to the appointment of local prosecutors in Magistrates' Courts, amendment in the Liquor Regulations, and 'Location Rules,' which I reiterate. The subjects dealt with are important, and I trust they will receive the consideration of Government in due course.

"ALWIN REIN,  
"Resident Magistrate."

\* "In connection with the importation of liquors from the Colony without permit, of which much has been said, I would suggest an endorsement be made on the permit at the port of entry into the territories by the examining officer, to the effect that the consignment has been examined by him and is found correct and allowed to pass. This would prevent the permit being used a second time by the importer. Personally I do not think that any liquor has been introduced into the territories without a permit, but it is possible that permits have been and may be used more than once by unscrupulous persons. Regarding the issue of liquor licenses, I do not consider it at all desirable that in the native districts traders should be licensed. Notwithstanding what may be said to the contrary, it is my firm conviction that liquor licenses are taken out by some of the traders in order to sell to the natives illicitly, and to draw trade. The natives will not inform, they are too fond of liquor. The convenience of the travelling public at most of these places is quite a secondary consideration."



## UMZIMKULU.

"I have frequently—at the trial of numbers of stalwart, healthy young fellows, in cases of affrays at beer drinks—advised them to give up the idle life they lead and go out and earn money.

"E. J. WINDUS,  
"Resident Magistrate."

## MOUNT AYLIFF.

"The Xesibes are, I consider, by nature, well off. They possess quiet dispositions, with a rather abnormal appetite for Kaffir beer, but they indulge very little in brandy-drinking. I think them quite usefully civilised.

"W. ST. J. TURNER,  
"Resident Magistrate."

## WALFISH BAY.

"The people, mostly of pure Namaqua blood, are docile and law-abiding. Serious crime is almost unknown; but, on the other hand, they are of low social status, possessed of an inordinate craving for strong drink, and immoral, or rather, perhaps, non-moral to a degree."

## "INNES LIQUOR BILL."

The Committee are indebted to the Rev. W. H. Lillie, of Cape Colony, for the following summary and comments on the "Innes Liquor Bill":—

The Innes Liquor Bill came in force on March 1st last, and is a modified form only of the original Bill which stood in Mr. Innes' name. The main provisions of the Bill are these:—

1. That henceforth no liquor shall be served to natives at any of the railway stations in the Colony unless under a special certificate from the Commissioner of Public Works. I have, I think, the highest authority for stating that this certificate is not likely to be granted, and thus one of the greatest evils in connection with the Native Drink Question in the Colony is abolished. Formerly, one could never see a native travelling by train indulging in anything but alcoholic beverages, and the drunkenness at some railway stations was a sore grievance. Thus both the first clause of the Bill and the Commissioner's intention will be very gladly welcomed.

2. Every local licensing court has now power to restrict, but not totally prohibit, the sale of intoxicating liquors to natives. In most places these courts have at once resolved to forbid the sale of liquor except upon the production of a written request from the employer of the native who applies. A fresh note to accompany each application. These notes are to be filed by the canteen keeper and are liable to inspection at any time by the police, and the court has generally restricted the quantity to be served at one time to one bottle. I regret to say, however, that when the Licensing Board has attempted to go further and make additional restrictions, they have been found to be acting *ultra vires*, and judgment in more than one case has been given against them.

3. Further, the term "Native" in the Bill is declared to apply only to Kaffirs, Hottentots, Basutos, Fingoes, and the like, and thus half the coloured community are untouched by the restrictive powers of the Licensing Court. The Bastard people, the half-coloured, amongst whom drinking to excess is so prevalent, do not come under the working of the Act.

The Licensing Courts and the public generally in the Eastern Province of the Colony are almost universally in favour of the decided measure of restriction for *all* classes of natives, but the vested interests of the Western Province, where the wine-farming flourishes, has thus far kept the Colony behind her sister States in this matter of legislation. It will thus be seen that Innes' Liquor Bill is only partial in its working, and I think I may say is only tentative, and that should it be found ineffectual for the suppression of the abuse, public opinion will demand that it be superseded by a stronger measure. The Eastern Province farmers, whose work is chiefly pastoral, have been complaining sadly of their native farm labourers frequently deserting them to go into town for drink, and returning intoxicated, unfit for work, and perhaps with brandy to smuggle away in the kraals. And when the farmer is complaining the Government is likely to move sooner or later.

## THE SOUDAN.

The Committee published in the last previous Report the following statement reported in the daily papers of Friday, 20th January, 1899:—

"That it is agreed between the two Governments (Egypt and Great Britain) that special attention shall be paid to the enforcement of the Brussels Act of July 2nd, 1890, in respect to the import, sale, and manufacture of firearms and their munitions, and distilled and spirituous liquors."

On October 25th, 1899, the following extract from a letter from a lady correspondent connected with the American Mission in Cairo was brought before the Committee by Mr. John Hilton:—

"We have heard that Lord Kitchener is now to allow traders to go to the Soudan, and that liquor dealers will be allowed to sell there if they pay £50 yearly for a license. There may be restrictions made afterwards as to whom it may be sold. The *Egyptian Gazette* contains the regulations, but it was sold out."

The Honorary Secretary reported that he had made inquiries on this subject at the Foreign Office, and had been told that the traders would probably only be allowed to sell to Europeans. The Honorary Secretary was instructed to send a letter to Lord Salisbury on the subject, and to express the hope that the natives would be fully protected.

The following letter and accompanying Regulations were received in reply:—

" FOREIGN OFFICE.

" November 2nd, 1899.

" Sir,

" I am directed by the Marquess of Salisbury to acknowledge the receipt of your letter of the 26th ultimo, requesting information as to a report that licenses are to be issued to traders in the Soudan for the sale of liquor.

" I am to transmit to you a copy of an Ordinance dealing with the sale of alcoholic liquors which was issued by the Governor-General of the Soudan in May last. The Regulations referred to in paragraph 4 of the Ordinance have not yet been received at this office, but a copy of your letter will be forwarded to Her Majesty's Agent and Consul-General at Cairo, who will be requested to supply information on the point to which you refer.

" I am, Sir,

" Your most obedient humble Servant,

" T. H. SANDERSON.

" The Secretary,

To the Native Races and the Liquor Traffic United Committee."

#### AN ORDINANCE FOR REGULATING AND LICENSING THE SALE OF ALCOHOLIC LIQUORS.

It is hereby enacted as follows :—

1. No person or company shall import into the Soudan, trade in, or sell any wines, spirits, or other alcoholic liquors, except in virtue of a license to be issued by the Mudir, after inquiry as to the character of the applicant, under penalty of a fine not exceeding £E.100 and confiscation of all wines, spirits, or other alcoholic liquors in the possession or ownership, or upon the premises of the offender. The license shall specify the premises upon which the business is to be carried on.

2. The fee for a license shall be £E.50, payable by equal half-yearly instalments on the 1st day of January and the 1st day of July in each year. Whenever a license is taken out, otherwise than at the beginning of a year, the instalment for the current half-year shall be paid at the time of obtaining the license.

3. Every license shall expire on the 31st day of December in each year, but no penalty shall be incurred if the license is renewed on or before the 14th day of January next.

4. The holders of licenses shall conform to regulations to be issued as to the conduct of their business, under penalty of revocation of the license, and of any other penalties which may be specified in the Regulations; but no revocation of a license shall be effective unless passed or confirmed by the Mudir.

5. Any person or company desiring to carry on at more places than one, and in conjunction with the sale of other goods, the sale of wines or spirits, or other alcoholic liquors, in bottles or cases only, may be granted a license for such sale by the Governor-General. The fee for such license shall not be less than £E.50 a year. The holder of such license may be subjected to special restrictions as to the manner of conducting his business, and may be prohibited from selling to any specified persons or classes of persons.

6. If any premises licensed under this Ordinance are transferred in the course of a year, the license may be transferred to the transferee without payment, by order of the Mudir, if he approve of the transference.

7. The license may be transferred from the licensed premises to other premises by order to be obtained from the Mudir.

8. The holder of a license under this Ordinance shall not be entitled to a renewal of his license if the licensing authority deem it in the interests of public order or convenience to refuse to renew the license. The licensing authority shall not be bound to state its reasons for refusing to renew a license.

9. Penalties under this Ordinance may be recovered, summarily or otherwise, before a magistrate of the first or second class.

10. This Ordinance shall not apply to the sale of merissa or native palm wine.

11. This Ordinance shall come into force on the day of its publication ; but every person or company at that time carrying on a business which, under this Ordinance, requires a license, shall be allowed the period of fourteen days within which to apply for a license.

12. The importation of alcoholic liquors by any person or body of persons for his or their personal consumption, and not for sale, in accordance with the terms of a permit granted by the Governor-General, shall not be deemed to be a contravention of this Ordinance.

13. This Ordinance may be cited as "The License (Liquor) Ordinance, 1899,"

(Signed) KITCHENER OF KHARTOUM,  
Governor-General.

In continuance of this subject the following letter and enclosure were received :—

" FOREIGN OFFICE.

" *November 30th, 1899.*

" Sir,

" With reference to my letter of the 2nd inst., I am directed by The Marquess of Salisbury to transmit for your information copy of a note, drawn up by Mr. Bonham Carter, the Judicial Adviser to the Soudan Government, giving the substance of the Police Regulations under which the sale of alcoholic liquors is placed in the Soudan.

" In forwarding this note, Lord Cromer states that the Governor-General of the Soudan is quite satisfied that at present there is no traffic in liquor to natives in the Soudan, and that he is prepared to take further steps in the matter, should this be found necessary hereafter.

" I am, Sir,

" Your most obedient humble servant,

" T. H. SANDERSON.

" The Secretary,

To the Native Races and the Liquor Traffic United Committee."

Section 4 of the License (Liquor) Ordinance, 1899, puts the sale

of alcoholic liquors strictly under police regulations. These regulations provide amongst other matters :—

“ [Copy ]

“ The licensee will deposit in the Local Government Treasury the sum of £50, which will be liable to forfeiture if he does not comply with these Regulations, as well as those issued by the local authorities.

“ Any licensee detected in possession of liquors of a deleterious character will be liable to have his whole stock confiscated, his license withdrawn, and his deposit of £50 forfeited.

“ Medical officers will examine liquors in the possession of licensees from time to time.

“ The Mudirs (Local Governors) have been ordered to take precautions to ensure that no liquor is sold to natives. They have full power to forfeit the deposit of £50 or to refuse the renewal of any license. It is believed that hitherto the expressed intention of the Government that there shall be no sale of alcoholic liquors to natives is fully carried out. Owing to the requirements of the Ordinance, the import duties, and the cost of carriage, the price of spirits is so high as to be beyond the means of natives, and the licenses which have been issued have been strictly limited in number, and have been confined to places where there is a European population.

(Signed) “ E. BONHAM CARTER.”

Mr. Gurney having promised to make inquiries of a personal correspondent in Omdurman, submitted to the Committee the following extract from a letter received :—

“ As for the Liquor Question, the regulations are observed very strictly, though I am sorry to say it does not prevent the sale of liquor ; but I think it is impossible to do that, and in spite of all these regulations there is a great deal of liquor sold to natives and others. The curse of this place is whiskey, now. It is very much in fashion, as nearly all the Britishers who are here drink it freely, nearly all the native Egyptian officers and civil employés have followed the bad example set before them, and natives of the Soudan are following the example. Sometimes it makes one feel ashamed to see, often, otherwise very simple natives sitting in cafés—the place is full of them—and asking for whiskey and soda, and when they are asked why they drink this stuff—it is against Mohameddan laws—they reply that all civilised people drink it. The natives of the Soudan make various kinds of drink—viz., marisa, from maize ; bilit, again from maize ; and araki, from dates. The natives drink a great deal of these, especially the first. Last night all the Soudanese soldiers were drunk with marisa, and as they had a great fête for their last decisive victory over the Dervishes, I am afraid the marisa was given to them by their officers. The natives, especially those who are not Arabs, value marisa more than food. If you give them marisa you can do what you like with them.

“ P.S.—After writing this I went to the office, and to my great surprise and joy I found that Maxwell Bey has prepared an order, in the form of a circular to all traders and merchants to refrain from selling liquors to the natives, especially children and poor people. They will be asked to sign the circulars and to act in accordance therewith. If I can I will send you a copy of it later on.”

Further action in this matter was deferred pending the receipt of information from a Correspondent now in the Egyptian Soudan.

The Rev. Armstrong Bennetts laid before the Committee the following report that he had received from the Wesleyan Chaplain in the Soudan on the same subject :--

" 1. Drink is supplied to the military in canteens, and that the advocates of the system say that it keeps the men in their quarters, and only good drink is served.

" 2. Since the opening of the Soudan, Greeks, Italians, and others have commenced the sale of drink to the Native Races beyond Wady-Halfa.

" 3. The Soudanese are rather fond of drink and make a liquor called Boza."

The matter is still under the consideration of the Committee, which is engaged in further communications on the subject. They regard the opening up of the Soudan as affording dangerous possibilities of introducing the liquor traffic to the natives, which must be rigidly guarded against.

## PORTUGUESE CONGO.

A letter has been addressed to the Committee by Mr. James Irvine, enclosing a communication from a correspondent of the Congo Balolo Mission, complaining of the gift to natives in the Portuguese Congo of intoxicating liquors by Roman Catholic priests and others, at the same time exonerating the authorities of the Congo Free State from similar conduct.

The Committee are making inquiries on this subject.

## WEST AFRICA.

### INTERVIEW WITH BISHOP TUGWELL.

Bishop Tugwell kindly addressed the meeting of the Committee on the 27th September, 1899. The Bishop in his opening remarks thanked the Committee for the work already done by them on behalf of West Africa.

He was thankful for the results of the Brussels Conference, and wished the Committee to understand that much more needed to be done. He referred to a deputation which he had introduced to Sir William Macgregor, Governor of Lagos, composed of native chiefs, missionaries, and others, with reference to the subject of the Liquor Traffic and to a memorial which had been presented by them. It was

their opinion that the Liquor Traffic was steadily increasing and that the slight extra duty had little effect. He gave figures showing the revenue derived from spirits from 1893-98, to prove his statement:—

1893	...	...	...	...	...	£70,000.
1894	...	...	...	...	...	83,000.
1895	..	...	...	...	...	92,605.
1896	...	...	..	...	...	121,000.
1897	...	...	...	...	...	121,900.
1898	...	...	..	...	...	135,000.

One of the most serious evils which he desired to draw attention to was the large increase in the importation of over-proof spirits. This had increased from 768,000 gallons in 1897 to 981,000 gallons in 1898. This, he believed, was doing serious injury, and he contended that the returns were most misleading in including this concentrated form of spirits under the head of rum. Sir William Macgregor had met the deputation in a friendly spirit, and he (the Bishop) had great confidence in him.

The Bishop also alluded, with satisfaction, to the exclusion of the Liquor Traffic from Borgu; the maintenance by the Government of the Royal Niger Company's sphere of prohibition; as also to a local ordinance at Ibadan regulating the introduction of spirits by only permitting it to be brought in through certain gates.

The Honorary Secretary expressed the great satisfaction of the Committee in meeting Bishop Tugwell, and gave the following figures, showing the greatly increased imports of spirits during the present year, in spite of the raising of the duty, which had been obtained from the *Monthly Gazette* of the Lagos Government, which had been kindly furnished by Bishop Tugwell:—

		Gin.		
		Increase (Gallons)	Decrease (Gallons).	
1899	January	... 23,366		
..	February	—	... ..	1,978
..	March	.. 12,837		
..	April	... 2,555		
..	May	... 25,110		
..	June	... 64,250		
Total	...	... 128,118	... ..	1978

Net increase of Gin, 126,140 gallons.

		RUM.			
		Increase (Gallons)		Decrease (Gallons.)	
1899	January ...	—	...	...	11,835
"	February	—	...	...	2,201
"	March ...	5,983			
"	April ...	—	...	...	36,144
"	May ...	100,435			
"	June ...	45,360			
Total	...	151,778	...	...	50,180

Net increase of Rum, 101,598 gallons.

The Bishop was asked whether he could account for the large increase which had taken place since the raising of the duty. He replied that it was probably due to increased wages given to labourers on the railway, in connection with which much drunkenness had been noted; also owing to the statement of the Governor that spirits would be carried by railway, and possibly owing to the expectation of a still further raising of the duty. The Chairman thanked the Bishop for his statement, and assured him that the information given would have the careful consideration of the Committee.

## AUSTRALIA.

Mr. Walsh, a barrister-at-law, from Sydney, attended the Committee's Meeting, on October 25th, and made the following statement:—

The question of the Liquor Traffic with the Native Races of Australia did not come prominently forward. The natives were few and rapidly diminishing in number. No doubt intoxicating liquors were in some measure responsible for this result. The law prohibited the sale of intoxicants to natives. This law, however, was to some extent evaded, he (Mr. Walsh) having seen drunken natives in Sydney. The Rev. J. B. Boyce and the Rev. Canon Payne, two Sydney clergymen interested in the Temperance Movement, were both in London, and would be useful men to interest in the Committee's works.

Mr. Walsh promised to do what he could to further the Committee's objects in New South Wales, and suggested that the Committee should communicate with the Archbishop of Australia and request him to bring the matter before the Council of the Churches, an association in Sydney consisting of prominent clerics of all denominations. Mr. Walsh



undertook to be the bearer of a letter from the Committee, signed by the Duke of Westminster and Archbishop of Canterbury in their respective capacities as President and Chairman, addressed to the Archbishop of Australia, on the lines of his suggestion.

The following letter, having been approved and signed by the Duke of Westminster and the Archbishop of Canterbury, was entrusted to Mr. Walsh for presentation to the Archbishop of Australia :—

“We, the President and Members of the Native Races and Liquor Traffic United Committee, desire to approach your Grace and through you those Australians who may be interested in the protection of Native Races from Liquor Traffic.

“The Native Races and the Liquor Traffic United Committee, which was formed twelve years ago, has done much to influence public opinion on this important question, and it was largely through the instrumentality of this Committee that the Powers of Europe have agreed upon International Legislation to regulate or prohibit the sale of liquor to natives in various parts of the African Continent. This was arranged first at the Brussels Conference of 1890, and further steps were taken at the Conference held at Brussels during the present year to restrict the sale of spirits by increased duties. In addition to this work, the Committee was constantly having brought to their notice cases in which Native Tribes in different parts of the world are in danger of demoralization by the importation of foreign spirits, and on making representations to the Government at home, or to the Colonial Governments, through their representatives in London, the interests of natives have been safeguarded.

“In their International work the Committee have had the co-operation of a similar Committee working in Germany, and they have representatives in the chief countries of Europe, forming an International Committee.

“The Committee are now anxious to secure the help and counsel of those who are interested in the same question in the self-governing Colonies of the British Empire, and it is with this end in view that we venture to address you in this Memorial.

“We have noticed with the keenest satisfaction the support given by the Australian Colonies to the Mother Country when Imperial interests are at stake in South Africa, and we trust that this may only be the beginning of a movement which shall bind together, as never before, the various parts of the British Empire.

“We hope that it may be possible to form a Committee in Australia similar in purpose to our own, and acting in harmony with us, or if that does not seem desirable, that representatives may be appointed from the Australian Colonies to correspond with us when necessary, that so the Native Races of the world may be better protected from the evils of the Liquor Traffic.”

\* *The Seventh International Congress against the Abuse of Alcoholic Drinks.*

PARIS: APRIL 4th, 5th, 6th, 7th, 1899.

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The Honorary Secretary attended this Conference, on behalf of the Committee, and made the following report on his visit:—

The subject of the "Liquor Traffic amongst Native Races" was considered at the Afternoon General Session of the Congress, on Friday, April 7th.

There was a large attendance, and the first paper, by General Gallieni, Governor of Madagascar, was read by the President, Dr. Legrain, and was received with great enthusiasm. (A translation of this paper and the letter accompanying it appeared on page 48 of the Twelfth Report).

Then followed my paper\*, which had been printed and circulated, and which was read by a French medical man, who had been on the Congo.

Immediately after this, an old and respected minister of the French Protestant Church, Pasteur Appia, rose, and in a few pointed words showed the nature of the Liquor Traffic, and its influence on commerce. He also referred to the splendid work which had been done by Monsieur Colliard in inducing chiefs to abandon the Liquor Traffic on the Zambesi. At the close of his speech he proposed a resolution to be sent to the French Government, although it is not usual for votes to be taken, the President warmly supported the motion, which was put to the meeting and carried unanimously and enthusiastically.

As a result of consultations between the Honorary Secretary of the Committee and the President and Secretary of the Congress, Pasteur Appia and Miss Charlotte Gray, it is hoped that a French Committee may be established on similar lines to that Committee now doing excellent work in Germany.

## LONDON CHURCH CONGRESS,

*October, 1899.*

The Secretaries attended the Ecclesiastical Art Exhibition at the Imperial Institute, in connection with the London Church Congress, at which a large number of pamphlets had been distributed and persons addressed with regard to the Committee's objects.

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\* An account of this Congress appeared in the last Annual Report, but being held after the 31st March, 1899, should properly be recorded as a part of the work for the year just closed.

## CONGRÈS INTERNATIONAL DE SOCIOLOGIE COLONIALE, *Paris, 1900.*

The Committee having been invited to send a deputation to take part in this Congress, and this invitation being warmly supported by Pastor Appia, of Paris, the Honorary Secretary has been instructed to attend and to render all the assistance in his power in securing a full presentation of the subject of "Native Races and the Liquor Traffic."

## WORLD'S TEMPERANCE CONGRESS, *London, 1900.*

The organisers of this Congress having agreed to devote a section to the subject of "Native Races and the Liquor Traffic," courteously requested the Committee to take charge of this section, to appoint officers and to convene the meeting.

At the invitation of the Committee the following gentlemen have consented to hold office :—

Sir MARK STEWART, Bart., M.P. ... *President of Section.*  
The Hon. T. H. W. PELHAM ... *Vice-President of Section.*  
Dr. HARFORD-BATTERSBY... ... *Convenor.*

The Meeting will be held on the Afternoon of Thursday, June 14th, at the Royal College of Physicians, Thames Embankment.

## OBITUARY.

The Committee have to record with great regret the deaths of several of their warmest supporters.

### THE DUKE OF WESTMINSTER, K.G.

The death of the President, His Grace the Duke of Westminster, K.G., is referred to in the early part of the Report ; the following resolution was adopted by the Committee at their meeting of January :—

"That the Members of the Native Races and the Liquor Traffic United Committee desire to place on record their deep sense of the irreparable loss which the Committee has sustained by the death of their first President, His Grace the Duke of Westminster, K.G.

"From his earliest association with the Committee and in every important development of the Committee's action the Duke of Westminster took the leading part, making representations to the International Conferences held at Brussels in 1890 and 1899, and communicating to Her Majesty's Government on frequent occasions the wishes of the Committee. They feel that a large measure of the success gained by the Committee has been due to the wise counsel and remarkable personal influence of their President, which was felt, not only in this country, but on the Continent of Europe ; and it is in this way that his loss will be most keenly felt. At the same time they would recognise the generous support given by His Grace to

their funds, and the ready way in which Grosvenor House was placed at their disposal year by year for the Annual Meeting of the Committee.

"They humbly venture to convey to Her Grace the Duchess of Westminster an expression of their sincere and heartfelt sympathy in her bereavement."

#### THE REV. CANON ELLISON.

The following resolution expresses the sentiments of the Committee on the loss they have sustained by the death of the Rev. Canon Ellison:—

"That it is with profound regret that this Committee have heard of the death of the Rev. Canon Ellison, in his 87th year.

"Whilst appreciating the valuable services rendered by Canon Ellison in many branches of religious and philanthropic work, they would specially recognise the exceptional devotion with which he applied himself to the prevention of the demoralization of Native Races by the Liquor Traffic. Immediately on learning the details brought to light at the British and Colonial Temperance Congress of 1886, Canon Ellison, then Chairman of the Church of England Temperance Society, addressed a letter on this subject to the Archbishop of Canterbury. Acting on Canon Ellison's initiative, the Church of England Temperance Society organised a meeting, which was held in Prince's Hall, Piccadilly, on March 30th, 1887, presided over by the Bishop of London and attended by representatives of over forty Missionary and Temperance Societies; the Native Races and the Liquor Traffic United Committee being the outcome of this meeting.

"From that date until his death Canon Ellison maintained the keenest interest in this Committee, attending its meetings, advocating its object whenever occasion served, being always ready with counsel and advice to guide those responsible for its actions.

"To Canon Ellison in no small measure should be given the credit for the beneficial changes which have taken place in the laws governing the treatment of Native Races, which have resulted from the Committee's efforts.

"The Committee are deeply conscious of the loss which they have sustained by Canon Ellison's death. They, however, would not omit this opportunity of recording their high sense of gratification at having been permitted to be associated with him in this movement, and trust that his example may stimulate them to greater efforts in carrying on the work which claimed so much of his time and affection.

"That a copy of this resolution be sent to the members of Canon Ellison's family, with an expression of deep sympathy with them in their bereavement."

#### MR. ROBERT SAWYER AND MR. EBENEZER CLARKE.

The Committee also record with much sorrow the deaths of Mr. Robert Sawyer and Mr. Ebenezer Clarke. Both of these gentlemen were amongst the founders of the Committee, and attended the meetings of the Executive with great regularity, representing respectively the Church of England Temperance Society and the Band of Hope Union. They were generous in their support of the Committee's work, and the loss of their advice and counsel will be greatly felt.

## FINANCE.

The subject of "Finance" is one that is not always considered most attractive; at the same time, it being of vital importance, must not be overlooked.

The Committee have ended their financial year without a deficit; nevertheless, they have spent £31 more than they have received during the year. This fact, added to the knowledge of the death of some of their largest subscribers, affords an unpromising outlook.

By the death of their President, the late Duke of Westminster, the Committee will be deprived of one-fourth of their income, His Grace having most generously contributed £100 per year to their funds. This will be a very material loss, and unless a similar amount can be raised from other sources will be a serious hindrance to their efforts.

The extent of their work is great, the opening up of the West Coast of Africa, the occupation of the Soudan, the prospects and possibilities of a favourable peace settlement in South Africa, etc., offering large spheres of work and usefulness; and to all of these matters the Committee are giving their most serious consideration.

Much of the Committee's work is of an international character, and entails considerable deputational work and foreign correspondence.

The Committee's income last year amounted only to £364, and unless new contributors come forward during the ensuing year, it will be a question whether the Committee become involved in debt or neglect opportunities that may never again be so favourably presented.

The Committee earnestly appeal for speedy help and support from all interested in the welfare of native races and in the progress of civilization.

Remittances should be sent to Mr. A. W. BODGER, 139, Palace Chambers, Bridge Street, S.W., and crossed "Barclay & Co., West Branch."

A subscription form will be found at the commencement of the Report.

# Native Races and the Liquor Traffic United Committee.

Dr.	FINANCIAL STATEMENT for the Year ended 31st March, 1900.						Cr.
	RECEIPTS.			PAYMENTS.			
To Balance at Bankers, at 31st March, 1899	£	s.	d.	£	s.	d.	£ s. d.
<i>Less Petty Cash overdrawn</i> ..	81	15	10	By Rent and Water Rate, one year to Christmas, 1900 ..	47	3	0
.. To Subscriptions as per Schedule ..	0	19	2	.. Office Cleaning, Fuel and Repairs ..	11	6	10
.. Donations, Collections, &c. ..	166	2	6	.. Salaries and Clerical Assistance ..	160	16	0
	198	2	2	.. Meeting and Deputational Expenses ..	69	18	9
				.. Postage, Telegrams, &c. ..	11	4	10
				.. Stationery, Publications, &c. ..	14	16	9
				.. Miscellaneous Disbursements ..	7	2	0
				.. Printing ..			33 3 7
				.. Advertising ..			64 10 8
				.. Balance at Bank, 31st March, 1900 ..	47	5	7
				.. Cash in hand ..	2	12	5
							49 18 0
							£445 1 4
							£445 1 4

I have examined the above Account with the Books and Vouchers, and find the same correct.

PERCY E. METZNER, Chartered Accountant,  
61 & 62, Chancery Lane, London, W.C.

LIABILITIES.	£	s.	d.
Rent—1 Quarter to Lady Day, 1900 .. ..	11	15	9
Secretary's Salary to Lady Day, 1900 .. ..	37	10	0
	£49	5	9

21st April, 1900.

## Subscriptions and Donations

Received during the Year ending 31st March, 1900.

	Subscriptions.		Donations.	
	£	s. d.	£	s. d.
Allen, W. S., Esq. ... ..	1	1 0		
Anderson, Andrew, Esq. ... ..	2	2 0		
Arbuthnot, Mr. & Mrs. Herbert ... ..	2	2 0		
Baines, Miss ... ..	0	5 0		
Baines, Percy, Esq. ... ..	0	2 6		
Baynes, Carleton, Esq. ... ..			0	5 0
Baxter, Stanley W., Esq. ... ..	0	2 6	0	2 6
Beddow, Josiah, Esq. ... ..	2	2 0		
Bevan, F. A., Esq. ... ..			5	0 0
Blackwell, S. T., Esq. ... ..	1	1 0		
Bolland, Colonel, R.E. ... ..	1	1 0		
Bonwick, James, Esq. ... ..			0	10 0
Bowker, Miss ... ..	0	10 0		
Briggs, Rev. J. E. ... ..	0	5 0	0	10 0
British South Africa Company ... ..			10	0 0
Bullen, Rev. Ashington ... ..	1	1 0		
Buxton, Sydney, Esq., M.P. ... ..			1	0 0
Buxton, T. Powell, Esq. ... ..	3	3 0		
Cadbury, George, Esq. ... ..	6	6 0		
Canterbury, Archbishop of ... ..	10	0 0		
Cardew, Colonel Sir Frederick, K.C.M.G. ... ..	2	0 0		
Cash, F. G., Esq. ... ..	0	5 0		
Cavendish, Lady Frederick ... ..	2	0 0		
Coldwell, Miss Marsh ... ..	1	1 0		
Corbett, John, Esq. ... ..	1	0 0		
Cropper, James, Esq. ... ..	1	0 0		
Cundy, Captain ... ..			5	0 0
Cust, R. N., Esq., LL.D. ... ..	1	1 0		
Darrock, Miss ... ..	0	5 0		
Davis, Rev. G. F. L. ... ..			0	5 0
De Tatham, Surgeon-Major, M.D. ... ..	1	1 0		
Dodsworth, Sir Matthew, Bart. ... ..	1	1 0		
Dowson, E. T., Esq. ... ..	0	5 0		
Dundas, Major ... ..	1	1 0		
Edgcote, General, R.E. ... ..	2	0 0		
Edgcote, per General:—				
Miss Charrington ... ..			3	0 0
Miss Johnson ... ..			3	0 0
Miss Blenkinsop ... ..			0	10 0
Englefield Green Branch of the Church of England Temperance Society ... ..			0	10 0
Ellison, the late Rev. Canon ... ..	1	1 0		
Epps, Miss ... ..	1	1 0		
Fergusson, Colonel ... ..	1	1 0		
Fife, Duke of, K.T. ... ..	5	0 0		
Finlay, Mrs. ... ..	1	0 0		
"From Scotland" ... ..			1	0 0
Fuller, Rev. George ... ..			0	1 0
Gahan, F., Esq. ... ..	0	5 0		
Gale, Miss ... ..			0	2 6
Gardiner, Mrs. ... ..	0	5 0		
Carried forward	£54	17 0	30	16 0



	Brought forward	Subscriptions.			Donations.		
		£	s.	d.	£	s.	d.
Gell, Bishop ... ..		£54	17	0	30	16	0
Gillilan, General ... ..					2	2	0
Gladstone, Dr., F.R.S. ... ..		1	1	0			
Gould, W., Esq. ... ..					1	1	0
Grosvenor House Collection ... ..					0	10	6
Gurney, Henry, Esq. ... ..					12	3	2
Gurney, Henry E., Esq. ... ..		1	1	0			
Hailes, W. T., Esq. ... ..		2	2	0	2	2	0
Halliday, Mrs. ... ..		0	5	0			
Harvey, F. D., Esq. ... ..					0	10	0
Hayter, W. S. Esq. ... ..					0	2	6
Head, Albert A., Esq. ... ..		1	1	0	1	0	0
Herschell, Sir William, Bart ... ..		1	0	0			
Hewlett, Rev. A S. ... ..		2	0	0			
Hills, Arnold F., Esq., D.L. ... ..					1	0	0
Hooper, G. N., Esq. ... ..					2	2	0
Howard, E. Stafford, Esq. ... ..		2	2	0			
Insull, Samuel, Esq. ... ..		1	0	0			
Jackson, Rev. W. E. ... ..		0	5	0			
Johns, Mrs. ... ..		1	1	0			
Joynson-Hicks, W., Esq. ... ..		0	5	0			
Kelly, Canon Davenport ... ..		2	2	0			
Kinnaird, Lord... ..		1	0	0			
Kinnaird, Hon. Louisa... ..		0	10	6	0	10	6
Knight, Mrs. ... ..		1	1	0			
Lamplough, E. S., Esq. ... ..		5	0	0			
Lansdell, Rev. Henry, D.D. ... ..		2	2	0			
Lawson, Sir Wilfrid, Bart., M.P. ... ..					1	1	0
Lingford, Joseph, Esq. ... ..		1	0	0			
Linnecar, Rev. G. W. ... ..							
Livesey, George, Esq. ... ..					0	2	6
Lowe, Miss ... ..		10	0	0			
MacInnes, Miles, Esq. ... ..		0	5	0	0	5	0
Marsh, William, Esq. ... ..		1	1	0			
Master, J. H., Esq. ... ..					1	0	0
Maxwell, James L., Esq., M.D. ... ..		1	1	0			
Meyer, Rev. F. B. ... ..		0	5	6			
Millington, Miss ... ..		1	1	0			
Milman, Rev. W. H. ... ..					0	5	0
Moon, E. R. P., Esq., M.P. ... ..		1	1	0			
Munt, G. W., Esq. ... ..					1	0	0
Naoroji, Dadabhai, Esq. ... ..		1	1	0			
Nicholas, G. A., Esq. ... ..		1	1	0			
Pedley, Joshua, Esq. ... ..		0	5	0			
Pelham, Hon. T. H. W. ... ..					2	2	0
Penney, R. H., Esq. ... ..		5	0	0			
Penny, Thomas, Esq. ... ..		1	0	0	1	0	0
Perkins, Rev. H. E. ... ..		0	10	6			
Portal, Wyndham, S., Esq. ... ..					1	1	0
Potter, Rev. Beresford ... ..		5	5	0			
Pullar, Sir Robert ... ..		1	1	0			
Ralling, H. P., Esq. ... ..		1	0	0			
Ransom, Alfred, Esq. ... ..					0	1	0
Rawlins, W., Esq. ... ..					1	0	0
Rice, W. H., Esq. ... ..		0	10	6			
		1	0	0			

Carried forward £112 13 0 63 18 2

	Subscriptions			Donations.		
	£	s.	d.	£	s.	d.
Brought forward	£112	13	0	63	18	2
Roberts, Clarence A., Esq. ... ..	2	2	0			
Rochester, Bishop of ... ..				1	0	0
Ross, J., Esq. ... ..				1	1	0
Rundall, J. W., Esq. ... ..	0	10	6			
Rushbrook, T., Esq., M.A., M.R.C.S. ... ..				0	10	6
Sanders, Miss ... ..	0	5	0			
Sankey, Rev. E. T. ... ..	0	5	0			
Sawyer, Miss ... ..				10	0	0
Sillitoe, Mrs. L. M. ... ..	0	2	6			
Smith, Rev. Dr. Gregory ... ..				0	2	6
Smith, Mrs. Hind ... ..	0	10	0			
Smith, Samuel, Esq., M.P. ... ..	10	0	0			
Snell, F. A., Esq. ... ..	0	5	0			
Societies :—						
London Missionary Society ... ..	5	0	0			
Primitive Methodist Missionary Society ... ..	2	0	0			
Society for the Propagation of the Gospel ... ..				5	0	0
United Kingdom Alliance (London Auxiliary) ... ..	3	3	0			
United Presbyterian Church Foreign Mission Board ..				5	0	0
Wesleyan Temperance Committee ... ..	5	0	0			
Stevenson, James, Esq. ... ..	2	0	0			
Stewart, Sir Mark J. McTaggart, Bart., M.P. ... ..	3	3	0			
Sutton, The Misses ... ..	1	0	0			
Taylor Brothers ... ..				2	1	0
Terrell, Mrs. ... ..	0	10	0	0	10	0
Todd, J. M. R., Esq. ... ..	1	1	0			
Touch, General ... ..	1	1	0			
Tonge, Rev. George ... ..				0	1	6
Turnbull, William, Esq. ... ..	1	0	0			
Twining, Miss Louisa ... ..				5	0	0
"Two Friends" ... ..				1	10	0
Varwell, Mrs. H. B. ... ..	0	2	6			
Wakefield, Mrs. William ... ..				1	0	0
Wandesforde, R. H. P., Esq., D.L. ... ..				1	0	0
Warburton, Samuel, Esq. ... ..	0	10	6			
Wearne, Edwin, Esq. ... ..	0	10	0			
Weaver, Thomas, Esq. ... ..				0	7	6
Westminster, late Duke of, K.G. ... ..				100	0	0
Wethered, G., Esq. ... ..	0	10	0			
Wigham, M. T., Esq. ... ..	0	10	6			
Wigram, Mrs. Francis ... ..	1	0	0			
Wilde, H. S., Esq. ... ..	1	0	0			
Williams, Sir George ... ..	1	1	0			
Williams, Colonel, M.P. ... ..	2	2	0			
Wilson, H. J., Esq., M.P. and Mrs. Wilson ... ..	2	0	0			
Wood, Henry, Esq. ... ..	2	2	0			
Wood, Miss ... ..	1	1	0			
Wood, Peter F., Esq. ... ..	2	2	0			
	£166	2	6	£198	2	2





Special Number on Protection of Native Races Against Liquors and Opium.

# TWENTIETH CENTURY QUARTERLY.

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## LIQUOR AND OPIUM TRAFFIC AS HINDRANCES TO MISSIONS.

At the World's Conference of Missions in New York, four meetings were devoted to the above subject, one in the Conference proper, and three supplemental meetings, of which we aim to give the salient points below—first the evidence of missionaries as to the actual mischief wrought, and then the remedies proposed—all tending to support the following

### "Petition for the Protection of Native Races Against Intoxicants and Opium.

"The undersigned authorize the use of their names on a petition that shall ask the sixteen great nations that in 1892 nobly covenanted to suppress traffic in slaves, opium and spirituous liquors in a defined district of Africa, in protection of native races, to extend that new policy of civilization, by separate and united action, in such a way as to protect at least the islands and other districts which are inhabited chiefly by similar undeveloped races, especially those that are under Christian government, against intoxicants and opium."

(All who are in sympathy with this world-wide crusade will please send a letter authorizing the affixing of their names to this petition to The Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C.)

Mr. Robert E. Speer, (Presbyterian Missionary Secretary): "Is it a fair thing to hit the heathen world when it is down? I do not ask whether men can excuse themselves to God for any want of sympathy for those for whom Christ died, but whether they can excuse themselves to themselves for such treachery alike to God and to men as to hit the heathen world when it is down: I was reading just the other day a paper published from an American press in the city of Manila, the most conspicuous portion of which—and they filled the whole paper, from beginning to end—were the advertisements of American whisky and beer. Men say that the Filipinos drank before we went there. Perhaps they did, but we did not sell it to them. And I say it is not a fair thing, even if we wished to withhold the gospel from the world, to strike it in the midst of its woe and its weariness and its sin." (Great applause.)

(In all indorsements of petitions, post-office address as well as name should be given in each case in proof of genuineness.)

### AT THE CROSSING OF THE CENTURIES

[Coming Age, Dec., 1896.]

God is trying to speak with me, and I am trying to hear;  
But the angry roar of an angry sea  
Has told my soul that it is not free;  
And my strange, imperfect ear  
Has only caught, on the breast of day,  
The strain of a song that is far away—  
So I sit and listen and humbly pray,  
For God is near.

God is trying to speak with me, and I am trying to hear.  
Away with the gold that is won by death  
Of mind and body. (O Nazareth!  
O living, breathing tear!)  
Away, away with the realist's hand,  
Away with the tyrants that slave the land,  
For the heart must sing and the stars command.  
(Great God is near.)

And sooth and comfort the voice of pain,  
Man's Eden must return again,  
And the Christ that suffered must live and reign.  
(Great God is near.)

And hush and silence the battle's din—  
And lift forever the mists of sin  
That veil the wealth of the God within.  
(Great God is near.)

And strive, oh, strive to be brave and true;  
The world is dying of me and you,  
And the deeds undone that we both might do!  
(Great God is near.)  
—(Coletta Ryan.)

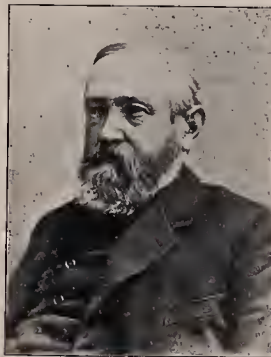
We ask every one who can corroborate or supplement or correct these testimonies to write us promptly and briefly.

These testimonies are copyrighted for publication in book form at an early day, but permission is granted for the publication as "copyright matter by permission," etc., in periodicals and leaflets. Advance orders for the book may be sent us at 25 cents paper and 40 cents cloth.

How can Christian citizens the world over more fitly celebrate the opening of the twentieth Christian century than by an uprising that shall compel the so-called Christian governments which they control to suppress the awful traffic in opium and intoxicants among native races? To that world-wide crusade several issues of this Quarterly will be chiefly devoted. The first

step toward reform is to make the facts known. In order to this The Reform Bureau will send this Quarterly at less than cost, \$1 per one hundred, postpaid, in bulk or to individual addresses, in the United States and Canada. Add postage, one cent each, for other countries in the Postal Union. How can \$100 be used more effectively for missions or temperance than in circulating ten thousand copies of this unprecedented array of testimonies against intoxicants and opium?

Those who would probably join a round-the-world-crusade in defense of native races, if a party of three hundred Christians were made up to travel in special trains and boats at \$700 for seven months, leaving San Francisco on the first day of the new century, will please send us their names.



EX-PRESIDENT HARRISON.

Quarterly temperance lesson, June 10, is on the crime Herod was led into by wine, which prompted the foolish promise that cost John the Baptist his head. It is a fitting time to speak of the wholesale murders into which rulers have been led by the political and commercial influence of drink. Let the petition above be copied, and signatures of adults—none under eighteen—secured and forwarded. The lesson is developed on this line in the CHRISTIAN HERALD.

## INTRODUCTORY.

Ex-President Harrison, Honorary President of World's Missionary Conference: "The men who like Paul have gone to heathen lands with the message we seek not yours, but you," have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

"The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children have acquired the habits of self-restraint? If we must have 'consumers,' let us give them an innocent diet."

Hon. Samuel B. Capen, President American Board: "We know what the curse of this abominable liquor traffic is in our own country, and it is the same elsewhere. It is a curse to the individual and a curse to the home; it fills our jails and our almshouses; it is opposed to everything that is good in America. The saloon is no different or better anywhere else. It does not improve by exportation."

## I.—RUM'S WORK IN AFRICA.

Harry Grattan Guloness, M.D., London, (Regions Beyond Missionary Union): "It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized in the first place by slavery, and later on by the exportation of ardent spirits. It is well that our steamers should carry missionaries to the Dark Continent, but is it well that the cargo of many a vessel should mainly consist of gin and guopowder? This was the case with the old steamship *Adrian*, on which I sailed for the Congo in 1891. In due time we safely reached Banana, at the mouth of the Congo River, and I commenced to see the abominable effects of the firewater, which in those days was so freely sold. Night was made hideous in the wooden hotel by scenes and sounds of revelry. A dozen bottles of gin could be bought for sixty cents, and the poisonous concoction, so one of my friends informed me, was warranted to kill of five hundred yards. The already degraded natives were in part paid for their labor in gin, and they were thus further degraded, demoralized, decimated and damned.

"To-day the strength of the spirits sold is greatly diluted, as its poisonous and destructive power was even for trade purposes too serious. When the artificial taste was created, palm wine, which is very slightly intoxicating, could no longer suffice the natives, who were prepared to harter all their possessions for the accursed 'firewater.' I have often seen the graves of these poor heathen decorated with the gin bottles they owned during life.

"It is a matter of profound gratitude that

a restrictive tariff is in some degree lessening the sale on the Lower Congo; but still more sore we rejoiced that combined Europe, too tardily kind, has drawn a cord of protection round Equatorial Africa, forbidding the sale of spirits beyond a certain clearly defined sphere."

Rev. Peter Whytock (Regions Beyond Missionary Union): "In the sphere of our Congo Balolo Mission, inside the area of the Great Bend of the Upper River, happily we are protected by the Treaty of Brussels from the European drink curse. Eleven years ago, when we arrived at the mouth of the Congo, some natives paddled off to us with fruit for sale. In a short time I saw one of them lying helpless in the bottom of his canoe. He had imbibed gin, which was a large part of our cargo from Rotterdam. I remember how saddened we were to think that while we were conveyed in that vessel with the Gospel of salvation for Africa, with us being sent one of the devil's most potent agents for the destroying of soul and body. At Matabsala, a station where the Gospel was first preached on the Congo twenty-two years ago, and where God gave precious fruits, I was told that the great obstacle to the spreading of the blessing was the rum and the gin. I saw myself a party of the neighboring chiefs call on the Mission House, then under the charge of Rev. Joseph Clarke, of the American Baptist Missionary Union, and these men were literally besotted with gin. I was told that they were so daily. While we in Christian lands put on the tombstones of our departed precious words of Life from God's Word, heathen graves in Africa are marked by rows of empty gin bottles and great glass demijohns, like vitriol jars, which brought out trade rum, liquor little better than vitriol. A young Belgian who returned in the steamer with me to Europe, told me that the natives who were employed in the factories got a large part of their remuneration in trade spirits, and that for days each week they were drunk. The price of palm oil and palm kernels was in great part paid in this awful drink. I have in my possession a calico handkerchief sent out to the West Coast of Africa as an article of barter, and the figures upon it in the center are a bottle of stout and a bottle marked in English, "Brandy," and the border is made up of wine-glasses!

"At the Business Men's Meeting I felt strongly the wish to speak of this subject, and am glad that a special meeting on the subject is being held. God bless the testimonies to arousing the public conscience against this iniquitous, diabolical trade."

Rev. A. Polhemus, M.D. (West Africa): "Bishop was condemned for saying that 75 per cent. of the Europeans who die on the West Coast of Africa die of drink; but I can safely say that fully 90 per cent. die from that cause." Thus spoke an English army officer to me about a month ago, as

we both sailed away from the West Coast. The Gospel has no greater enemy on the West Coast of Africa than rum."

Rev. Charles Satchell Morris, South Africa: "As I have witnessed the unutterable horrors of the rum traffic on the West Coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic of which it might he truly said, Slavery slew its thousands, but the rum traffic is slaying its millions. I traveled up and down the coast on boats that were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down human throats.

"What an awful many-sided charge the vast cloud of butchered African wretches will have against the civilized world in the day of judgment! Africa, robbed of her children, rifed of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave pen and hattle field for ages, Christian nations, instead of hindng up her wounds, like the good Samaritan; instead of passing by and leaving her alone, like Levite and priest; have come to her with ten thousand shploads of hell's masterpiece of damnation, rum, that is turning her children into human cinders; that has turned the entire West Coast into one long barroom, from which it is estimated, no fewer than two million drunken savages go forth to die of delirium tremens every year. 'Gin, gin,' is the cry all along the West Coast, and, says Joseph Thompson, 'Underneath that cry for gin I seem to hear the reproach, 'You see what Christians have made us.' Africa sends to Europe fiber, palm oil, palm kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul."

Rev. W. R. Hotchkios, British East Africa: "To my mind the most convincing proof of the absolute unreasonableness of the liquor traffic in mission fields, not to say its unmitigated wickedness, is found in the action of the English government with respect to its East African possessions. In this, their latest acquisition in the Dark Continent, stringent regulations have been issued, and so far as I have noticed have been enforced, prohibiting the sale of either liquor or firearms to the natives.

"When we consider this action in connection with her policy on the West Coast, where liquor has been poured in without stint, and where the result has been seen in rebellious uprisings and massacres innumerable, we have the testimony of one of the greatest nations, and certainly the most experienced colonizing power, that liquor for revenue does not pay; that as a simple commercial transaction it is ruinous, expensive, criminal."

Miss Agnes McAllister, Cape Palmas, Liberia: "I would rather face heathenism in



any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women and children, in excitement over a barrel of rum that had been opened to be drank by the town people. I have seen them drinking it out of buckets, brass kettles, iron pots, earthen pots, tins, gourds, cocoanut shells; and a mother who could not get anything in which to put it would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them they have replied: 'What do you white people make rum and bring it to us for if you don't want us to drink it?'

"Rum has a most degrading influence on the African. It is the cause of more fighting, quarrelling and indolence than any other one thing."

Mrs. P. Menkel, Batanga, West Africa (Presbyterian Board): "The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule, our native Christian men can not find employment with the white traders unless they are willing to accept rum in part payment for their services. Christian natives engaged in the rubber and ivory trade are required to take rum to the interior tribes in exchange for these articles, making the evil nature of the heathen much worse than before. It is sad to see the increased degradation of the natives in their villages caused by the white man's rum. Whenever speaking to some natives about not drinking rum, I have invariably received the answer, 'We do not want rum in our country, and we wish you ministers or missionaries would send a letter over the big sea and tell them not to send us any more rum.'"

## II.—WHISKY PIRATES IN THE ISLANDS OF THE SEA.

Rev. Dr. John G. Paton, New Hebrides: "I am very glad to see so many assembled here to-day on a matter which is of such vital importance to the progress of God's work in every mission field. After we gave the Gospel to the heathen, and life and property are safe, trade followed us, not to uphold the work of God, but to give the natives rum and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then again return to it." At last we sent a deputation to him, and he said he could not help it. He said that he could not stop the business; that to do so would ruin himself, his wife and his children. Lately, on the West Side, where a missionary was placed three years ago, and where at that time he did not know a word of the language, he labored hard, and he succeeded in converting many

of the people, and after the chief of the natives there had embraced the Gospel, this chief came one morning to the missionary and implored him to go with him to the American traders and beseech them not to give to his men the white man's firewater; for, he said, 'When their reason is dethroned by it and they are brought under its damnable influence they commit shocking crimes, and I have no power to prevent them. It is working havoc here among my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?' These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes shoots his friend, and not a few of them have fallen victims to their own madness. We grieve over this, my friends. The Australian churches support that mission, and the mission sent me to America eight years ago to appeal to the American public and to the President of the United States and to the Congress of the United States to place the American traders under the same prohibition that England has placed her traders under in regard to the sale of Intoxicating Liquors, and ammunition and opium. At that time, when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States Government should be placed under the same prohibition that Great Britain has placed hers under; but somehow, though President Harrison was eager to join the prohibition, and President McKimley following him was equally eager, yet the documents were not sent out, and the object I had in view was not accomplished. I tell you, my friends, we have suffered a great deal during these eight years by the influence of intoxicating drink, and now I am sent again to America to renew the plea that Christian America may do what Christian Britain has done in the interests of humanity, to prevent the mischiefs that have taken place and are taking place every now and then by men under the influence of intoxicating liquors. I have appealed to the President and I have appealed to Congress through the President, but it all seems of no avail—at least it has not accomplished anything up to this time. A week before last I went to Washington and had an interview with President McKimley. He received me very graciously and promised that he would do what he could. I also had an interview with the Secretary of State. They both heard what I had to say, and they seemed to sympathize with me, and they said: 'We will look into this question, and we will try if possible to do what you wish.' Since then we

received a letter from the Secretary of State saying that they can not interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they can not do anything for us unless there is an act of Congress passed. Surely there are some Congressmen in America who, from the love of God and the responsibility of their positions, will take up such a question as we contend for and get the act passed. Surely, surely, America will unite and try to break up and drive out from the Philippine Islands, and from every other island where it has acquired possession, the influence of this terrible curse.

"We appeal to every Christian in America and to every association in America, to try if possible to bring this about, and to try to get this government to place its traders under the same prohibition that England places hers. It would not cost America one cent if she would only do this. France and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed. We are doing all that is possible, and we hope, with God's blessing, that you will be led to act with us before God and man.

"I return to the Islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition that English traders are, and failed. Our missionaries have done and are doing all they can to Christianize those poor cannibals and teach them to serve the living God, and yet our own countrymen come there and undo the work we are doing, and fill these people with liquor, and cause them to commit crimes while under its maddening influence."

## EX-KING MALIETO, OF SAMOA, ON CIVILIZATION.

[Washington Post.]

This impertinent savage never not only our governments, but our civilization and our religion. He asserts that "the civilization introduced by the great powers in their annexations in the south seas, Africa and elsewhere, is inferior to the primitive state of the countries stolen, leading to war through breach of faith on the part of the government officials and to the declaiming of the peoples by contagious diseases and splrituous liquors."

## HAWAIIAN PROBLEMS.

Rev. O. H. Gulick, Hawaii: "The feature of this age is consolidation, concentration. Great trusts are swallowing up the smaller tradesmen; great lines of steamships are absorbing the business of the ocean; great nations, like great fishes, are swallowing the little ones; but the United States

showed no eagerness to swallow Hawaii. For five years the leaders of that people knocked at the doors of Congress, asking to be admitted. At last, under the pressure perhaps of the war with Spain and the fact that Hawaii was the only stopping place on the road to the Philippines, we were admitted, to our great joy and happiness. Now we are asking, What is annexation to bring to us? Free rum? A godless Sabbath? Free opium? Are these the blessings that are to come? These childlike people of the islands look to America as infants look to kindergarten teachers. I have the highest respect for the kindergarten teacher. The kindergarten teacher must have much graciousness and patience and love. If they have that, they can do everything with the little ones. Our great land, this Columbia seems destined now to be a kindergarten teacher to the little islands of the sea. There is Cuba asking for the sympathy of this great republic. There is little Porto Rico, with its confiding people, waiting to be taught. There is little Hawaii, blessed by America for the past eighty years through the missionaries it has sent there, and proud to become a little territory of this great republic. There are the Philippine islands, poor and deluded in some respects, but a bright people, many of them the brightest kind of people, and they are waiting to see what America is to bring to them. Shall their union with America be but the beginning of grog shops and the coming of evil of all sorts? This can not be; this *must* not be; this *SHALL* not be. These poor people, in their hope for what is better, look to you. We sent petitions from the islands to Congress asking that in the bill that constitutes Hawaii a territory there should be prohibition of the manufacture and sale of intoxicating liquors, and of opium and of gambling. These questions were all laid before Congress. Congress, instead of giving us just what we asked for, has voted local option."

Rev. T. L. Gulick, Hawaii: "Let me add a further word about the Sandwich Islands, where I was born. Before the missionaries went to those islands the people had been in contact with the white men for forty-two years, and they had become largely a drunken people, as well as a gambling people. We know that the greatest hindrances to missionary work in heathen lands, especially in savage and semi-civilized lands, are the vices of Christian lands, and that among those great hindrances are the fire-water, the firearms and opium. It is a burning shame that the same ship that carries the missionary in the cabin should carry in its hold what will nullify and largely destroy the work not only of the missionary, but all the good influences which come from so-called Christian lands. "Now, what are we going to do about it? In the Sandwich Islands the people are, to a large extent, a sober people, made so

by the missionaries. When the missionaries came they listened to the Gospel, and they enacted laws to drive out the liquor traffic. They voted for absolute prohibition—they were chiefly Hawaiian votes—with no pressure brought to bear upon them except the influence of the Christian teachers. I do not remember ever to have seen a staggering, drunken man in Hawaii while I lived there as a boy. They had made for themselves an absolutely prohibitory law against the manufacture and sale of liquor to Hawaiians. They found that they could not enforce such a law against the whites, and the whites were allowed to have a few places licensed in Honolulu. France actually came and took possession of the islands on the ground that they were put-

lished in Mania a great grog shop, because he thought he could make more money out there. My friends, I say it is a burning shame, and it is our duty to do exactly what we have tried to do in some cases for the Indians in America. You know there is a prohibitory law against selling liquor to the Indians on the reservations. Canada has done so on her reservations in the Northwest. Why should not the United States listen to the voice of all Christian citizens and prohibit the sale of firearms and firewater in the New Hebrides, where our venerable friend, Dr. Paton, is trying to stand up for righteousness, and where American men and women are laboring for his cause, and where American rum and American firearms are destroying all the good work? Why should it not do the same for Guam and for the Philippines; for Porto Rico; for all the savage and semi-civilized people with whom it has relations and over whom it has control, and whom it is bound to protect? Did we not say, when we went into this war with Spain, that we went into it with no selfish ends in view; that we went into it to help these people who were oppressed? Now shall we put them under a worse oppression still—an oppression of body and soul that will drag them down worse than Spanish oppression ever did? I say it is the duty of every Christian church and of every Christian individual, and especially of this Conference, to speak with a loud and earnest and constant voice to our Government, urging it to act in this matter for righteousness' sake."

#### OUR OLDEST ISLAND DAUGHTER APPEALS FOR PROTECTION.

##### HAWAIIAN PETITION.

To the Honorable, the Congress of the United States Assembled, Greetings:

Whereas, A Constitution for the government of the Hawaiian Islands is being prepared by your Honorable Body; and

Whereas, We, your humble petitioners, believe you to be supremely interested in the welfare of all our population; and

Whereas, Should there be any extension of the franchise, such would materially weaken the power of the conservative element in the community, and might lead to grave questions and issues pertaining to the wellbeing of certain elements in our population; and

Whereas, The traffic in intoxicating liquors has been and is the bane of every class in our country, one which has received the attention of the Hawaiian Government, now trying to regulate it; and

Whereas, Gaming for money is another pernicious evil, especially dangerous to our population, and one which has been prohibited by the Hawaiian Government; and

Whereas, The sale of opium is another evil now prohibited by the Hawaiian Government;

We therefore petition your Honorable Body, in the interest of over 39,000 Hawaiians and part Hawaiians, and over 15,000 Portuguese, over 24,000 Japanese, over 21,000 Chinese (as per census report of 1896, and thus including over 90 per cent. of total population of 109,020),

To enact and place in the Constitution,

#### Temperance in the Public Schools

(By Our Own Cartoonist)



#### Uncle Sam:

Now, boys, this is January 1, 1900, the beginning of a new term.

I'm going to teach you temperance.

Your lotus men<sup>1</sup> will give you such raw drinks as arrack, mescal, poke and Portuguese rum.

I'll have your peevy stomachs reformed, you hear me.

So I've told my friends of the

to send their famous Progress Brand of Beer. It's the

greatest civiler on earth.

ting too high a tax upon their liquors, and France carried off twenty thousand dollars which some twenty years afterwards they had to pay back. This was on account of the high tax upon their liquors.

"Now does not the United States Government Executive have absolute control over that matter? Does not the United States Government say who shall be licensed and who shall not be licensed in the Philippine Islands to-day? The absolute control is with the Executive at Washington. In the Philippine Islands they are selling liquor not only to the soldiers, but to the natives as well. There was a liquor seller in Honolulu who actually went from there to the Philippine Islands and estab-



now being formed for this Territory, the following provisions:

First—That the importation, manufacture and sale of intoxicating liquors be prohibited;

Second—That the importation and sale of opium be prohibited; and

Third—That gaming be prohibited.

And your petitioners will ever pray:  
 J. B. Atherton, President of Castle & Cooke, limited, and also of Ewa Plantation Company, Onomea Sugar Company, Waiialua Agricultural Company, Mutual Telephone Company, Vice-President of Bank of Hawaii, and Director of other Companies.

Theodore Richards, a very earnest and influential man.

Joseph A. Gilman, Cashier Castle & Cooke, limited.

Willard E. Brown, a prominent stock broker.

W. A. Bowen, Director in several large corporations.

John M. Whitney, a leading dentist.

C. M. Cooke, President of Bank of Hawaii.

James A. Hopper, a man of great prominence.

George P. Castle, a member of Hawaiian Board of Missions.

Henry S. Townsend, Inspector-General of Schools for entire island.

Mrs. Mary S. Rice, formerly a missionary.

Rev. W. M. Kincaid, head of Central Union Church.

Rev. T. D. Garvin, head of Christian Church.

Rev. G. L. Pearson, pastor of Methodist Church.

Rev. A. V. Soares, pastor of Portuguese Protestant Church.

F. M. Damon, at head of Chinese mission work in islands.

O. H. Gulick, at head of Japanese mission work in islands.

John Leadingham, Professor North Pacific Theological Institute.

George P. Andrews, Physician.

F. A. Hosmer, President Oahu College.

Rev. H. H. Parker, Pastor Kawaiahao Church.

And many others.

[Since above petition was sent, another signed wholly by native Hawaiians, has come to Congress.]

To the Honorable Congress of the United States of America Assembled, Creeting: Inasmuch as a Constitution for the government of the Hawaiian Islands is now being framed by you.

We, native Hawaiian (male) citizens having at heart the interests of this country, and having particular regard for our own people, earnestly request you to consider the following statement and to grant the following petition: Indulgence in intoxicating liquors, harmful in every land, is especially baneful in tropical countries. Its evils have been painfully felt by our people at certain periods in the past. Its ravages to-day are alarming. The ruin of many homes and the decline in the number of our people is very largely due to it. Were the sale of liquors prohibited in these islands a great evil and danger would be removed.

The use of opium and gambling for money are two evils which have been particularly dangerous to our people. Indulgence in these is now prohibited and should be continued.

We therefore most earnestly petition you to place in the Constitution which shall be made for these islands declarations prohibiting: (1) The manufacture and sale of intoxicating liquors; (2) the importation and sale of opium, and (3) gambling.

[In response to these petitions and others secured by the W. C. T. U. through Mrs. Margaret Dye Ellis, Superintendent of Legislation, The Reform Bureau secured the introduction of an anti-saloon amendment to the Hawaiian bill, which, with the aid of the W. C. T. U. and Anti-Saloon League, was adopted by the House, but reduced to local option in conference committee.]

MANILA LIQUOR TRAFFIC BEFORE AND SINCE AMERICAN OCCUPATION.

Hon. Ogden E. Edwards, who was United States Consul in Manila in 1855 and 1856, and afterwards was resident there for twenty years as an American merchant and Danish Consul, and has been much consulted of late by President and Cabinet and both Philippine Commissions, gives the following conclusive testimony as to the very temperate habits of the Spaniards and Filipinos in a letter to The Reform Bureau. The letter here date at Bowling Rock, N. C., April 21, and is in part as follows:

"I must premise that I am not a Prohibitionist, nor a total abstainer. I abhor drunkenness, and feel deeply the disgrace brought on the American name by the manifestation of this vice in the Philippines. During my long residence in the Philippines I rarely saw a drunken native or Spaniard. Certainly not more than two or three in a year. In crowds of ten thousand people, not one would be seen or heard. To call a Spaniard a drunkard was a much greater insult than to call him a liar. The natives drank 'tuba,' the juice extracted from the cocoa palm, which Mr. Dean C. Worcester, of the two Philippine Commissions, thus describes:

"The unfermented 'tuba dulce' is a pleasant and nourishing drink, often recommended for those who are recovering from severe illness, on account of its flesh-producing properties. The fermented product is a mild intoxicant.—(See page 227 of 'The Philippine Islands.'"

"The principal drink was 'tuba,' and the 'gin shaks' mentioned by Chaplain Pierce (up to 1838, when I last saw Manila) sold little else than this harmless beverage. The great point is that from 1852 to 1888, the range of my personal knowledge of the islands, drunkenness was practically unknown among the natives or Spaniards.

"The Spanish cafes sold mostly Spanish wines, and men would sit an hour chatting over a glass or two of wine, and smoking, in front of or in them, with never a sign of intoxication. Nothing like the American saloon was ever known in Manila while I lived there; and I heartily indorse the remark of President Schurman, as quoted by you from the Independent, and in his address to the Liberal Club of Buffalo, as follows:

"I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there, and

permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard. The Filipinos have some excellent virtues. They are exceedingly cleanly and also exceedingly temperate. Even the members of this Liberal Club would shock them by the amount of wine most of you have consumed this evening. . . . "You have brought us the blessings of civilization," said one of them, "and you have lined our most beautiful street, Escolta, with five hundred saloons." That is truly the worst thing we have ever done. Had we allowed them to go on with their cock-fighting and stopped our own saloons it would have been better."

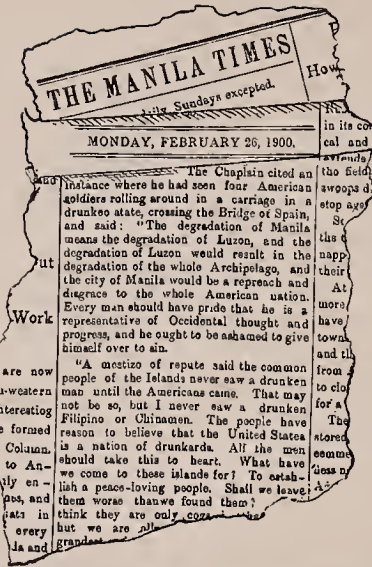
BEER FOLLOWING THE FLAG.

[The Hon. William A. Jones in the House of Representatives, April 11, 1900.]

"Your slogan is that 'trade follows the flag.' To this extent only have our recent experiences proven that to be true. The facts of history, recent history, at least, prove that the products of our distilleries and breweries follow the American flag wherever it goes. During the fiscal year of 1897 the entire exports of American distilled and malt liquors to Porto Rico, Cuba, and the Philippines amounted to \$31,076, whilst during the last calendar year the sum total was \$1,446,979. If we have not carried to our new possessions the protection of the Constitution and the blessings of liberty, we have surely carried to them the curse of the saloon.

"There is no room to doubt that whisky is following 'Old Glory,' and is following it with alarming rapidity and in alarming quantities. Not only is it following the flag, but it is doing its deadly work wherever the American soldier has planted it. When the American army entered Manila, there were not more than one or two saloons in that city, and we have the testimony of no less a person than Professor Jacob C. Schurman, President of the first Philippine Commission, to the effect that he had 'never seen a Filipino drunkard.' Now there are said to be about 500 liquor saloons in the city, and drunkenness is almost universal. This same distinguished American is authority for the statement that 'the spectacle of Americans drunk awakens disgust in the Filipinos.' On another occasion Professor Schurman, in a public address, quoted a native as saying: 'You have brought us the blessings of civilization, and you have lined our most beautiful street in Manila, Escolta, with 500 saloons.'

"Thus far the cost in money of subduing the Filipinos, in addition to the \$20,000,000 paid to Spain for what she did not possess and could not deliver, has been at least a hundred million, and some 6,000 American soldiers have yielded up their lives in this useless and wicked warfare. Hundreds of others, driven to madness by the drink which followed the flag to Manila, fill asylums for the insane. The secular as well as the religious press of the country is



vainly endeavoring to arouse a Republican Administration to a realizing sense of the crime which it has so long permitted to exist in the Philippines. And this is the Christianity which we are told it is our mission to carry to the Filipino!"

### III.—TURKISH EMPIRE.

Rev. F. W. Maculium, Marash, Turkey, (American Board): "In Turkey drunkenness is considered a Christian sin, and is, so far, a hindrance to the acceptance of Christianity by the Moslems. Drinking habits have been acquired by a great many of the official classes, both civil and military, and the usual blighting effects follow. The total abstinence principles of the missionaries now in Turkey commend them, perhaps as much as anything else, to the respect of all right thinking Turks."

Corinna Shattuck, Oorfa, Central Turkey, (American Board): "The drink curse is the greatest we have to contend against, especially in our coast towns, that come most under the influence of foreigners, so-called Christian foreigners included. Smoking of opium deadens Christian enthusiasm invariably in the Orient, and is most to be dreaded. It usually begins with the use of tobacco in young manhood. Some who were strongly against drink have fallen into its use under so-called Christian influence, especially in our coast towns. Opium and liquors are the two great foes of spirituality."

Rev. William Jessup, Zahleh, Syria, (Presbyterian Board): "In my mission station

the evil of intemperance is growing. Arah whisky, made from the grape and called 'arak,' is terrible in its effects. One great argument used against us when we preach temperance and purity in the family and conversation is: 'You must have more saloons than anybody else in the world. Divorce is easier with you than in Zahleh, and polygamy is practiced among thousands of your citizens.' This refers to the United States."

### IV.—INDIA AND BURMA.

Rev. J. G. Brown, India: "As one who saw missionary service for over seven years in India, I want to hear my testimony to the unspeakable evils of the liquor and opium traffics. In India the liquor traffic is largely confined to the lower classes and castes, though, sad to say, even the higher castes and the Mohammedans, whose religion makes them total abstainers, are beginning to learn the use of strong drink. The example of the Indian Government officials and other European residents in the country is largely responsible for this. The opium habit, alas! is common to all castes. These two traffics are responsible for very much of the poverty, the crime and the degradation of the people. They constitute an awful barrier to the progress of the Gospel among the heathen, and a dreadful temptation to very many of our native Christians. The Indian Government, while nominally discouraging and restricting the use of liquor and opium, really encourages it: as is seen by the enormously increasing

revenue from these two sources. In fact, one of the strongest arguments made by government officials against the abolition of the traffic is that the government can not get on without the revenue drawn from it. I am thankful, however, to be able to testify that in some districts a strong sentiment, especially against the drink traffic, is being aroused. A little while before leaving India a Brahmin said to me: 'I am a government contractor for the supply of liquor to eighty villages. A few years ago I used to pay as high as 12,000 rupees for the privilege. Now I only pay 3,000 rupees a year, and yet I am losing money. The people are largely ceasing to drink.' 'How do you account for it?' said I. 'Ah,' he said, 'you are responsible. You go up and down the villages preaching the gospel and exhorting the people to refrain from liquor, and, to use a common Telugu expression, 'wisdom is coming to the people,' and they are giving up drinking.'"

Joseph Taylor, India, (Friends' Foreign Missionary Association): "In the part of the Central Provinces in which the Friends' Foreign Mission Association is working, there is comparatively little use of opium, though one or two sad instances have occurred where native Christians connected with our body have fallen into disgrace through acquiring the opium habit. With regard to intoxicating liquors, so prevalent was the evil caused by drink in our Christian native community that our missionary body and native church unanimously introduced total abstinence as a sine qua non of church membership, and all new adherents are required to abstain. There has been the most marked improvement in the general conduct, and a reduction of church inquiries about misconduct since this rule was introduced."

### OPIMUM IN BURMA—ITS INTRODUCTION AND CONTROL.

Rev. W. W. Cochrane, Burma (American Baptist Missionary Union): "First of all, allow me to correct a false impression. Many, by sincere but unguarded statements, are led to believe that the opium habit was not practiced, that opium was not a commodity of merchandise in China until forced upon that people at the time of the so-called 'opium war.' This is not strictly correct; certainly in West China the poppy has been cultivated and a crude opium manufactured therefrom long before the East India Company was formed. From personal inquiry I learned from the natives, whose chronicles and traditions are from an early date, that the poppy has been cultivated since time immemorial, and opium is mentioned by an early traveler as an article of trade. The British Indian Government is not responsible for the introduction of opium into that section of the country to which I have referred. Whatever may be the past history of the opium



habit and of the opium trade, it certainly antedates British occupation.

"In traveling over the hills of that mountainous country one often finds his bridle path winding its way through a poppy garden, in area all the way from a mere patch to a considerable plantation. A noticeable feature of this poppy cultivation is its extension in recent years westward, from the land of the Chinese over into the territory of the hill tribes of Eastern Burma, and, stopping at the market places of the people, one finds opium sold openly and in large quantities, being extremely cheap as compared with the price paid for it in Lower and Upper Burma, where its sale is under English official control.

"A striking feature of the sale of opium in the markets of these 'Chinese-Shan' States is that the princes (native rulers) usually hold the monopoly, the sale, though open, not being absolutely free. A license to sell must first be obtained from the local ruler, and a relatively high tax paid. It is instructive to notice that this tax on opium is a source of revenue in native States. The licensing of this evil for the support of the State is not an original sin. Not only is the license on the sale of opium made a source of revenue by these heathen sawbwas, but they also collect from the agriculturists a large part of the land tax in opium rather than in cash, as the former can readily be turned into cash at a fair profit.

"Notice, then, that whatever adverse criticism we may bring against the British Indian Government for licensing the sale of opium, it is not an innovation. The Government, it is fair to say, does not aim to introduce opium into Burma, but to deal with an article that had already been introduced from the Chinese side, and largely by the Chinese before English rule, not to profit by an injurious commodity, but to regulate and restrict its sale.

"The heavy license on opium and the strict enforcement of the law lifts the price far out of the reach of many of the people. The control of the sale of opium under English law is better than the open and comparatively unrestricted freedom that one sees in Western China and the Shan States.

"The next step, doubtless, should be to reduce to a minimum the amount to be sold under the licenses granted, reducing also the number of those licenses, and making even more stringent the regulation against selling to minors.

"The next, to exclude the article altogether, except for medicinal and other necessary purposes, with laws as stringent as those of the United States and other civilized countries. These are not the suggestions of a visionary or faddist, but practical hints as applicable to Burma as to the British possessions in other parts of the world."

CEYLON, "A NATION OF ABSTAINERS BECOMING ONE OF DRUNKARDS."

Misses Mary and Margaret W. Leitch, Ceylon (from "Seven Years in Ceylon," 1890): "We found the liquor traffic, authorized and licensed by the British Government, a great foe to Christian work in North Ceylon. The Government certainly does not dream of the bitterness, of the sorrow and despair with which many of the natives look upon this absolutely ruinous traffic, thrust upon them against their wishes for the sake of a revenue. In India and Ceylon the liquor traffic is purely a Government monopoly. The right to sell liquor in a district is sold at public auction to the highest bidder. When some one has bought the right and promised to give the Government a large sum of money for the same, he does not wish to be a loser by the transaction, so he opens as many liquor shops as possible in the district. These are located in the towns and villages near the tea and cinchona estates, in the mining districts and the roadsides along which there is most travel, and by means of these multiplied places of temptation 'a nation of abstainers is fast becoming a nation of drunkards.' The religions of the Hindus, Mohammedans and Buddhists forbid the use of strong drink, and formerly the people of India and Ceylon were for the most part total abstainers. Spirits were high-priced and hard to get, and drunkenness was uncommon because there was little temptation to drink. But in any country, if the facilities for obtaining strong drink are increased, the consumption is increased; if the facilities for obtaining strong drink are diminished, the consumption is diminished. In India and Ceylon the facilities for obtaining strong drink have been abnormally increased. The British Government, for the sake of a revenue, has made strong drink to be cheap and plentiful. In Ceylon nine times as much is spent for strong drink as is expended by the Government for education. In the whole of India the excise revenue has increased in thirteen years 75 per cent! It has been said by a great English statesman in the House of Commons that 'the combined evils of war and pestilence and famine are not so great as those evils which flow from strong drink'; and it has been estimated that 84 per cent. of the crime is caused either directly or indirectly by strong drink. If this be so, has not poor India crime enough of its own, sorrow and poverty enough of its own, without having this, the curse of Great Britain, imported into India and fostered there against the wishes of the people for the sake of revenue? Another of England's great statesmen has said, 'Gentlemen, I refuse to consider a question of revenue alongside of a question of morals'; and he has said again: 'Give me sober and industrious people, and I will soon show you where to get a revenue.'"

V.—CHINA, JAPAN AND KOREA.

Anne Walter Fearn, M.D., Soochow, China, (M. E. Church South): "Were you to ask me the cause of nine-tenths of the suffering of all the men, women and children in China, I could but answer, Opium. Were you to ask me the cause of China's mental, moral and physical degradation, there could be but one answer, Opium. The cause of her lethargic indifference to the spread of the Gospel of our Lord Jesus Christ is also opium. May God speed the day when nations may be aroused to work together that China may be saved from opium and ruin."

J. B. Fearn, M.D., Soochow, China: "In our professional capacity we are brought into close contact with the poor unfortunates who have become the slaves of opium. They take up the habit either to relieve pain or as a diversion for idle lives. From whatever cause they begin the use of the drug, it is not long before they have to largely increase the amount used or be denied the pleasure or relief sought for. In the case of the poor, the whole family is made to suffer beyond one's power to describe or one's imagination to realize."

Rev. John W. Davis, D.D., Soochow, China, for twenty-six years (Presbyterian Board): "The worst results of opium are poverty and degradation inflicted upon the opium sot's wife and children. An opium smoker will, when all else is gone, take the clothes of his baby girl, and even in winter pawn them for the price of opium. Opium smokers often sell wives and daughters into a life a thousand times worse than death."

Mary A. Holbrook, M.D., formerly Funchow, North China, now in charge of Scientific Department Kobe College, Kobe, Japan (American Board): "At one time I had in my dispensary in North China four generations from the same family who came to be cured of the opium habit—great-grandmother, grandmother, mother, and child of two years—all bound by the same chains, for the child, they explained to me, would go into convulsions unless they puffed the smoke from the opium pipe in its face every six hours. The great-grandmother I sent back to a relative; she was too old and feeble to endure the ordeal. The mother and child presented no special difficulties; but the grandmother, on being deprived of opium, grew frantic and lashed about the room, throwing herself upon the locked door and barred windows. Her eyes grew glassy and she foamed at the mouth, tore her hair and her clothes, dug her nails into the flesh, and then became unconscious. After a little she was partially restored. She begged me to save her life by giving her just the least little bit of opium. She begged and implored all night when she was conscious; and when she was not I sat beside her with my finger on her pulse, wondering how much longer it was safe to hold out. For me it seemed a

mental struggle between my will and Satan himself. Nearly all night I stayed, administering medicine and mental stimulus, and the morning light brought victory and peace. And yet an eminent English barrister says that the opium habit is 'as innocent as twirling the thumbs.'"

Miss Theresa Miller (China Inland Mission): "I have seen manhood degraded physically and morally, the sufferings of women and children immeasurably increased, and homes broken up through the opium habit. Wives and children are sold to satisfy the craving. I have seen many brought from wealth to extreme poverty; men unable to work until the daily portion had been obtained; a dying beggar asking opium instead of offered food. The Chinese all condemn its use. Without Christ, they who use it have no hope in this life or the next. But Christ can save from this evil habit. Mr. Chin, pale, salicy, emaciated, received Christ, gave up opium. When taunted by his friends that he was half a foreign devil, he replied: 'I am much better than I was, for I was a whole opium devil.' Many of the women have said to me: 'Opium is ruining our country. Why did Britain send it?' I am British, but was compelled to say: 'There are men in Britain as well as China who love gold better than they love their God or their neighbors.' Let us pray the living God that this stain shall be lifted from the British flag."

Rev. J. N. Hays, Foochow, China (Presbyterian Board): "The Chinese class opium smoking with gambling and fornication. The missionaries in China have established an 'Anti-Opium League.' Dr. Du Bose, President of the League, suggests that there shall be 'an Anti-Opium Anglo-American Alliance.' The first book issued by the League is entitled 'Opinions of Over One Hundred Doctors on the Use of Opium in China.' It is edited by Dr. Park, of Soochow, China. It costs 25 cents, and is for sale in this country."

Miss E. A. Preston, Kofu, Yamanashi, Japan (Methodist Church, Canada): "Wines and other liquors, cigars and cigarettes, some more or less adulterated, have been widely introduced into Japan from so-called Christian countries, while their manufacture has been freely imitated on native soil, and thereby the evils of native custom have been greatly intensified. On the one hand the missionary takes the Gospel and circulates the principles of total abstinence from the use of intoxicating liquors, and some of us from tobacco, too; while, on the other, our Christian nations allow the unrestricted traffic of these soul-and-body-destroying agencies. The Bible and alcoholic liquor must not, shall not, go hand in hand."

Rev. C. Aoki, Japan: "Though the curse of opium does not infest our country, the evil of intoxicating drink is sweeping all

over the country. Some ten years ago a bright young man married a Christian girl. They lived together happily for about two years. The young man was converted by the influence of his wife. But this man was the son of a drunkard, and was given to this habit before they were married. After a while this old habit came back to him. He was a kind and faithful husband as long as he was sober; but once drunk, he became like a man possessed of the devil. Such indeed he was. He would beat her, kick her, turn her out of the house and compel her to spend the whole night out on the street. Though he always repented of it afterwards, he could not, or at least did not, mend his course. Now at last his body is lying cold in the grave, the victim of the accursed drink, and she is plodding her weary journey of life alone. I was an eye-witness of this downfall, which is only one of many. May God bless our country and grant that this evil may be overcome speedily."

Alice C. Belton, Japan (Canada Methodist Woman's Missionary Society): "My work has brought me into contact with many women who are suffering untold misery because their husbands, sons or brothers, accustomed to drinking wine from childhood, have, through its influence, been led into every form of vice. Students have said to me: 'I can't become a Christian, because I can't give up wine.' A kindergarten teacher told me of a five-year-old boy, son of a wealthy banker, who was passionately fond of wine, and his mother not having will power sufficient to deny it to him, his health and temper were fast being ruined. He was saved through the Christian teaching of the school."

Miss F. Parmelee, Japan (American Board): "The Japanese have long had sake, corresponding perhaps to our wine; but now they have all sorts of beer and distilled liquors imported from this country and from Germany, and they have obtained from Germany instructors and teachers in the art of making beer, and they are teaching the Japanese now how to make their own beer, and as you travel about through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer hall was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer hall amounted to thousands of glasses, and within two weeks' time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan."

#### A WORD FROM KOREA.

Dr. and Mrs. C. C. Vinton: "Korea, where we work, has not as yet been widely influenced by the opium and liquor curses, yet opium smoking is not altogether unknown there, and suicides from opium are not infrequent. Drunkenness is the most open sin, and one of the greatest hindrances to the spread of the Gospel in that land. The introduction of Japanese-made beer and of European liquors, adulterated and rebottled in Japan, is progressing rapidly, and bids fair to work great harm among the upper classes. We wish the fullest success to the movements you are inaugurating."

#### VI.—SPANISH AMERICAS.

Rev. J. W. Butler, D.D., Mexico (M. E. Board): "Pulque is the common drink of the laboring classes in Central Mexico. It is used by them morning, noon and night. The City of Mexico consumes about five times as much pulque per capita per annum as does the Hollander of beer, and the Hollander excels all other beer drinkers. The Mexican's misery is as great as his pre-eminence in drinking."

I. H. LaFetra, Chili, for twenty-one years (M. E. Church): "In the Republic of Chili the evils of intemperance are so great that nearly all the men and many of the women of the lower classes, and many of the middle classes, are debauched by liquor. On a single holiday I have seen more drunken men and women on the streets of Santiago than one would see in a lifetime in any city in England or America. No other form of vice is so great a hindrance to evangelistic work as the drunkenness we encounter."

Rev. N. E. Pressley, Mexico (Associate Reformed, South): "In Mexico the use of alcoholic drinks is an inheritance bequeathed to Mexico by the Spaniards. To liquor may be attributed three-fourths of all the sorrow and poverty of our rising republic, and four-fifths of the backslidings in our churches. I have seen the week's wages spent on a Saturday night for liquor and in gambling, the wife heaten for not preparing and serving a breakfast, when she had nothing with which to make one ready, and the children left hungry and crying, as the parent went out to mortgage another week's wages for drink. Next to preaching the Gospel, the crusade against the liquor traffic is the most important. Let there be no halting in this intensely important work."

Mr. J. Hayter, San Jose, Costa Rica, South America (British and Foreign Bible Society): "The liquor traffic has always been the greatest and mightiest foe I have had to contend with. Nearly all exclusions from my newly formed churches have been directly or indirectly attributed to 'whiterum.' The poor natives in many districts of Costa Rica and Central America are



being degraded to an appalling degree. The strong young men who come here from North America and England, some of whom are Christians, are not only becoming morally degraded, but brought to an early grave, and I have had to bury many such. I met the other day in Costa Rica one of the dear fellows who helped to convey the remains of that great missionary, Livingston, from Central Africa to the coast, and who still talks of "the" Doctor, who is a wreck through drink. In many places in my adopted country the laborer's pay is drink, and opium is also being sold at a price at which most of the people can purchase it easily. I pray that your efforts may be blessed of God to arouse the Christian conscience in America and other Christian lands."

Mr. Wm. B. Grubb, Paraguay (South American Missionary Society): "The Republic of Paraguay forbids the selling or giving of intoxicants to the native Indians, and in many other ways seeks their welfare."

#### CONTINENTAL EUROPE.

Miss Alice H. Bushee, San Sebastian, Spain (American Board): "One of the saddest things in connection with the temperance question in Spain is the giving of wine to little children. One sweet little girl of five showed the effects not only in her eyes, but in her conduct, and her father, in speaking of it, said: 'Matildita is naughty, very naughty; she drinks too much wine.' But it did not seem to occur to him that he could deny her. At dinner, when, according to Spanish custom, he was about to fill her glass of wine with water, she remonstrated, saying: 'I do not want any water; I want wine.' May not the dreadful mortality among children be due in part to this custom?"

#### REMEDIES.

Dr. C. F. Harford-Battersby, M.D., Honorary Secretary Medical Missionary Society of Great Britain: "In the year 1887 many friends of missions, and many who were interested in the temperance question, realized that it was necessary to combine to deal with this great subject. So a committee was formed, consisting of representatives from all of our great missionary societies and temperance societies, led by that great statesman, the Duke of Westminster, and under the chairmanship of the Archbishop of Canterbury. I think it is right that there should be such a body as that here. It is quite natural that missionary societies should feel that no one of them independently can spend a great deal of time in petitioning governments and trying to root out these evils.

"What has been the result of that London committee's action? In the year 1889 and in the year 1890 there was a conference of the great powers, the United States being

represented, and they met at Brussels to consider the question of slavery in Africa. There was no intention to deal with the liquor traffic then. But, owing largely to the representations of this committee, the subject was brought up, and most important legislation was enacted, namely, that in the territories of Africa where traffic in alcoholic spirits had not penetrated, it should be prohibited, and in other parts where it could not be entirely prohibited there should be some small duty put upon the traffic. That gave us the general principle that it was right for nations to combine to deal with this question. As a result of that the trade in alcoholic spirits has been kept out from the greater part of the Congo Free State, at least that part which is not contiguous to the French Congo and the Portuguese Congo, for at the mouth of the Congo things are very far from satisfactory. The same is true also of the interior part of the Niger region. A very large tract of country has been protected from the liquor traffic. In the Niger territory that was due to the governor of one of the chartered companies that had done much in opening up Africa. Sir George Goldey, who was, until the chartered company was dissolved at the beginning of this year, one of the strongest supporters of this policy, supported this policy on the grounds of commerce."

"Get your statesmen to realize that it is the most suicidal policy, from a commercial standpoint, to ship to the natives of these countries this killing, pauperizing drink, which destroys buying power and the very buyers themselves. We have found that wherever the liquor traffic has increased by leaps and bounds commerce has gone back by leaps and bounds, and vice versa. It is very foolish to allow alcoholic spirits to be imported into these great regions over which our civilized nations have influence, because it interferes with all legitimate action and all proper commerce. I earnestly hope that there may be formed in this country a very influential committee that will deal with this question. I believe this question should be dealt with by itself. You should get people of both political parties interested in this question. I believe that if this is done all right thinking people must feel that it is imperative that any country calling itself a Christian country should deal promptly with this matter. I feel that it is a significant thing that we are put here to speak with the Bible resting upon the Stars and Stripes. Is this flag of yours to be stained by the knowledge that it is helping to prolong that awful evil? For the honor of the flag, if for nothing else, it is imperative that the United States should co-operate with the other nations in dealing with this matter as it ought to be dealt with.

"I am thankful to say that not only did the Brussels Conference deal with that

question ten years ago, but they dealt with it again last year. A special conference of the powers was held at Brussels, and the regulations in regard to the liquor traffic in Africa were greatly strengthened. I went there as a representative of our committee to meet the King of the Belgians and the President of that Conference. There is much to be done. Let us see to it that every nation represented here shall take part in this great conflict against this terrible evil."

#### LEGISLATION, PAST AND PENDING.

Rev. Wilbur F. Crafts, Ph.D., Superintendent of The Reform Bureau, Washington, D. C.: "The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new territories.

"There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. And so, when Stanley and others, a few years ago, had opened up Central Africa, Christian nations, already ashamed under the charge that they had made ten drunkards to one Christian in their previous dealings with the 'Dark Continent,' determined that it should become 'a worn-out tale.' The scandal of shipping missionaries in the cabin, with rum and opium and guns in the hold, as a civilizing outfit, had become an unendurable scandal. Awakened conscience won against soulless commerce to this extent, that sixteen great nations, including our own, made a treaty in 1892 to suppress in a defined section of Africa—mainly the Congo Free State—the kindred traffics, in slaves, in opium and in spirituous liquors. It is significant that our own country, foremost in temperance reform, was last to join in the treaty, reminding us that the liquor traffic, by the very nature of the case, is more powerful in politics in a republic than in a monarchy. The treaty, too, has not been faithfully enforced, and was inadequate in not applying impartially to all intoxicants; but it is of great value as a beginning and a precedent, furnishing the bed-rock on which to stand in asking similar but more adequate governmental action in protection of all districts inhabited by similar races, the world over.

"Great Britain has given us a more recent precedent in establishing prohibition in the Sudan, when it had been conquered by Kitchener's victorious abstainers. This prohibition was established partly because the

British Generals had made scientific tests proving the pre-eminent value of total abstinence in the tropics; and partly for very shame, that Europeans might not exhibit the chief vice of Christendom in a country whose very savages were abstainers because of their Mohammedan faith. When a Mohammedan sees a man drunk he says: 'That is a Christian.'

"Canada, of the same great empire, had long before established prohibition in its Indian territory, and the United States had done likewise, after a century of dishonor," during which the native races of America had been well nigh exterminated by the vices of civilization.

"Only a few days ago the House of Representatives twice voted an anti-saloon amendment for Hawaii, for which only a mere handful of petitions had asked, the attention of Christian citizenship being absorbed in the canteen conflict, forgetting that the kindred question of saloons in our new islands is a greater issue, which should at least be combined with the other. The Conference Committee reduced the amendment to local option prohibition, but even that is an encouraging precedent, considering how little demand the American people have made for the protection of the natives in our new islands and the nation's honor against the expansion of the American saloon.

"After twelve years' work at the doors of Congress in behalf of wholesome laws, I say with confidence that if the men and women of America would repeat the 'display of force'—to use a diplomatic term—by which they drove Brigham Roberts from Congress, they could banish from our new islands, if not all liquor selling, at least its worst feature, the American saloon, the loafing, treating, plotting resort, against which the native races should be protected as we protect minors of like immaturity at home. Even in Alaska, where the sale of liquors to whites has recently been legalized, by a hurried repeal of prohibition, it is still illegal to sell any kind of intoxicants to native races. Why should not so much at least be done in Hawaii and the Philippines? Better still to follow the precedent set in the case of our Indian Territory, and so allow no public traffic in intoxicants in any district where native races are the major portion of the population.

"For the four similar districts, Indian Territory, Alaska, Hawaii and the Philippines, our national government has four different methods of dealing with the liquor traffic, all of which we can and should bring up to the level of the best.

"It came over me with great force a few weeks ago, as I read at the doors of Congress the announcement of this World's Conference of Missions, that almost every bill which The Reform Bureau and its allies are pressing in Congress is really a missionary measure, if we can improve the lax divorce laws proposed for Alaska we

shall help the churches there no less than the homes. If we banish the saloons from our army and islands, we shall remove the chief hindrance to missions in our new possessions. By decreasing temptations we shall increase conversions. When Filipino children 'play American,' they stagger. Think you that it will be easy to prove to the very temperate Spanish and Filipino Catholics, who are almost never intoxicated, as abundant witnesses testify, that American Protestantism is better, when in the matter of the drink traffic and drinking usages, most of the Americans they see are worse? If Christian nations have not made 'ten drunkards to one Christian' in Asia, it is largely because we have there met two great total abstinence religions, the Mohammedan and Buddhist, whose adherents number half the race—a conclusive answer to the shallow sophistry that assumes that appetite for intoxicants is as universal and inherent as mankind. Repeatedly missionaries have said to me that Asia is more

work is mainly planting the new seed of life in individual souls. But when individuals have been converted in such numbers that Christian convictions have become Christian nations, then Christians are bound to see that the laws which they as voters make, and the government which they control, shall, in the words of Gladstone, 'make it as hard as possible to do wrong and as easy as possible to do right.' New York and Manila alike are under the control of Christian voters, who can, by the mail box and the ballot box, move the hand of President and Congress. Twenty-seven millions of Christians can counterbalance half a million liquor sellers, if they will, in determining the policy for our new islands.

"And in every Christian nation they can, if they will, remove the saloons from the frontiers of civilization.

"I have looked forward with unspeakable longing to this Conference as the time for inaugurating a world crusade in protection of native races against the vices of civilization. It would blot out at the close of the nineteenth century its deepest stain, and fitly inaugurate the twentieth Christian century. British missionary societies have a union committee for the defense of native races. Let us have a similar federation and inaugurate a world movement to create in missionary lands a purer environment, at any rate in lands controlled by Christian votes.

"Almost every Christian nation has some flag containing a cross that calls us as the symbol of Christian civilization to this crusade. But few knew that the United States has such a flag. On Sabbath morning, on our ships of war, as the hour of worship approaches, the Stars and Stripes are drawn down, and there is raised to the peak a flag containing the blue cross of our heavenly redemption in a white field of national righteousness. Then 'Old Glory' is drawn up under it, in token of the nation's subordination to Christ as its King; proclaiming in the language of flags what the United States Supreme Court said in 1892: 'This is a Christian nation'; proclaiming in the language of flags that nothing has a right to have our flag float over it in token of protection that is inconsistent with the cross of a Christian civilization."

#### WHAT CAN BE DONE?

Miss Margaret W. Leitch, Ceylon (American Board): "Those who have spoken this afternoon have brought to us the cry of our suffering brothers and sisters in far-off lands:

"The cry of myriads of us one,  
The voiceless silence of despair  
Is eloquent with awful prayer.

Oh, by the love that loved us all,

Wake heart and mind to hear their cry,

Help us to help them lest we die!"

"What makes it possible for these great evils to go on unhindered in heathen lands, especially in those lands under the control



LORD KITCHENER.

temperate than Europe or America. The people of the tropics, even when not under total abstinence religions, are usually more temperate than Europeans and Americans. The Army and Navy Journal says that the Filipino lacks 'the American toleration for drunkenness.' But it is everywhere among native races the old story of vice: 'They first deplore, then pity, then embrace.'

"All Christian nations have shared the fault. The prohibition which has been the fruitage of missions in Hawaii, Madagascar and in parts of South Africa, has been broken down by the commerce of Christian lands with the couvent, if not by the very act, of Christian governments. Now that Christian ballots are numerous enough to control, God calls us to make an end of this abomination.

#### WE ARE THE GOVERNMENT.

"In such a country as Turkey missionary



of Great Britain and America? The lack of an aroused Christian public sentiment in Christian lands makes it possible. How long shall immense quantities of rum, manufactured in this country, be poured into Africa to curse her people? How long shall four hundred and thirty American saloons in Manila disgrace us in the eyes of the nations and prove an irresistible temptation to our soldiers? How long shall the liquor traffic in Cuba increase under the protection of our flag, and, as George Kennan says, 'cause every American to blush for shame'? How long shall the Hawaiians, formerly total abstainers, be tempted by intoxicating drinks, which are now displayed before them on every hand?

"Just so long as public sentiment in this country makes it possible, and not a day longer.

"This is a government of the people. The men in the halls of the Legislatures and of Congress are not the masters, but the servants of the people. They have their ears to the ground. The Christians of this country form a balance of power. They have but to speak the word and the law-makers will execute it. But before they speak the word they must *hear* the words; they must know the facts. Dr. Pierson says: 'Know and you will feel; know and you will give; know and you will pray.'

"As we have sat listening to those who have addressed us this afternoon I am sure that many of us have been wishing that all the delegates to the Conference could have heard these burning words; that ministers all over this country could have heard and could tell out this story; and that newspaper editors could have heard and could give the message wings. Friends, we can make them hear. A full stenographic report will be published of all that has been said at this meeting, and at the meeting held this afternoon in Carnegie Hall; and of all that has been and will be said on this subject in this Conference, including the opening message by ex-President Harrison, the addresses of Dr. Cuyler and Dr. Battersby to-morrow night, and the testimonies of many missionaries who have sent in written testimonies regarding the traffic in their respective fields. This report will be published in periodical form, and it can be sent to every member of this Conference, to all mission stations abroad, to forty thousand prominent ministers of all denominations throughout the country, and to fifteen thousand editors whose names we have. This important document can be sent as an extra of a periodical at "a cent-a-pound" rates, and within twenty days placed in the hands of these laymen and women. To us here present has come the opportunity of a lifetime. It may be possible for us to do more for God and humanity within the next twenty days in this connection than we have done in our whole lives before. God

will do his part. He has, by his Spirit, moved the hearts of those who have spoken. He can, by his Spirit, move the hearts of those who read. Are we willing to enter into partnership with God?

"Thomas Clarkon, when on his way from Cambridge to London to deliver a prize essay on the slave trade, stood alongside of his horse, on a spot which is now marked by an obelisk, and meditated on the heart-rending facts contained in his essay; and at last he said within himself: 'If these things are so, slavery must come to an end.' Turning away from the alluring career opening up before him, he consecrated his whole life and all his property to the task of freeing the slaves; and, after thirty years of labor, he lived to see slavery abolished throughout the British possessions. Face to face with this greater slavery—a slavery which enslaves not the bodies merely, but the souls of men—are there not some here who, turning away from the pursuit of honor and ease and wealth, will consecrate their whole lives and all their means to the task of opposing these gigantic evils? We may feel weak and helpless in ourselves, but God can use the weak things. We may be few in number, but, in this great fight, we are not in the minority. 'One with God is a majority.' There may be some one here who can give one thousand dollars to help to circulate the report containing the facts brought out at this meeting. One thousand dollars would put one hundred thousand copies into circulation; five hundred dollars would put fifty thousand copies into circulation; one hundred dollars would put ten thousand copies into the hands of leaders. All checks may be made payable to Rev. Willbur F. Crafts, and sent to The Reform Bureau, Washington, D. C., in trust for this particular object. Receipts will be returned to all donors and an audited cash statement will be prepared and published, and copies sent to all donors at the close of this special effort. I trust that many will order copies to be circulated among their friends. If these traffics in opium and strong drink go unchecked, do you think that God will never call us to account? As sure as there is a God in heaven, he will call us to account. The government of God is just; the government of God is retributive.

"If these soul-destroying traffics go on, he will call this nation to account; he will call every individual in the nation to account; he will hold us responsible not merely for what we are doing, but for all we might do. Shall we not, this afternoon, look up in his face, 'whom having not seen, we love,' and ask him what he would like to have us do? And shall we not say to him in humble consecration, 'Lord Jesus, it may be only a little that I can do to show my love to thee, but by thy grace it will be my best, my uttermost. By thy grace I will do it at once. Amen.'"

## ENGLAND'S MESSAGE TO THE HEATHEN.

(New York Tribune, 1888.)

This is England's jubilee year, but in commemorating the glories of the Victoria epoch none of her panegyrists have undertaken to expatiate upon the effects of fifty years of "progress" upon her subject races. Yet when the balance sheet is struck by which the true status of the nations is determined there will be no suppression of the hideous facts which to-day are so smoothly glossed over or ignored; but the black and bloody swath mowed through a score of uncivilized people by the shameless persistence of British greed, acting upon the heathen through British drink, will be laid to the account of the guilty. One voice indeed—that of Archdeacon Farrar—has lately been raised in reproof and admonition. In the Contemporary Review for the current month, under the caption "Africa and the drink trade," he brings together a mass of damning evidence. He shows, what unhappily was an news, that the same country which at the beginning of the century made so noble a self-sacrifice to strike down African slavery, toward the close of the same century has identified herself with a so-called commercial movement which has already brought conditions worse than those of slavery to the Dark Continent, and which threaten to plunge the entire population of that vast area into hopeless ruin and decay.

But England's drink has demoralized many peoples beside those of Africa. Wherever the English trader's keel floats, or his foot treads, the alcoholic pestilence breaks out. There is scarce an island in the great archipelagos, in the Malay, Papuan, Melanesian, Micronesian groups where the rum bottle has not made more progress than the missionary. There is not a land conquered or colonized by England where English drink has not debauched native simplicity. From Australia to Calcutta, from Hong Kong to the Falkland Islands, from Mauritius to Ceylon, the nation whose sovereign writes herself "Defender of the Faith," has carried and taught the use of the deadliest poison invented by humanity. Nor is there in the prosecution of this infernal traffic the faintest pretense of consideration for the destined victims. The drink vended among the heathen is the most abominable, the fiercest, the most deadly stuff distilled. When Mauritius became a sugar colony the rum made there was unfit for exportation to England. So it was sent to Madagascar; and when the frightful results in crime and disease led the Malagassy King to prohibit the importation the Mauritius merchants complained, the English Government interfered and free rum was forced upon the island. In the same manner opium was forced upon China at the point of the bayonet. With less effrontery, but with equal absence of principle, British liquor has been



pushed through the valley of the Congo, and the missionaries have been driven to confess that against this foe they could make no headway.

From time to time inquiries are made as to the rapid decay of the native races brought into contact with Europeans. Undoubtedly the chief cause of this decline is the European drink traffic. It has poisoned the sources of life in almost every savage habitat. It has nullified every honest effort to spread Christianity. It has given the lie to the statements of the missionaries. It has reinforced every vicious and demoralizing influence already in existence. It has caused the more intelligent heathen to reject the proffered religion of a people who, while praising God with their mouths, worship the devil with their hands. The awful contrast between Christian profession and practice was never so nakedly thrown into high relief as in this matter. It is an enormous stain upon the page of England's progress, and it conveys to the clear-sighted as ominous a threat as the luminous message that disordered Belsazzar's feast with its fiery aspect.

#### THE LIQUOR TRAFFIC A HINDRANCE TO FOREIGN MISSIONS.

BY JAMES B. DUNN, D. D.,

General Secretary of the National Temperance Society.

Strange as it may seem, the Brahminical, Buddhist and Mohammedan religions, considered as pagan and false religions, absolutely prohibit the manufacture, sale and use of intoxicating drinks, the curse of nations and religions, while by nations claiming to possess the pure and true religion this curse is legalized and perpetuated, and in some instances forced upon the native races in heathen lands.

Strange as it may seem, while the people of pagan nations are notorious for their drunkenness, and wherever Christian nations have sought by commerce and missions to civilize and Christianize peoples, the drink evil has been introduced and proved a curse. In the judgment of those conversant with African affairs, the drink traffic has proved a deadlier evil than the slave trade to the people of that country. Rev. James Johnson, the native pastor of the Island of Lagos, who was sent by the Christians of that place to plead their cause before the English Parliament in 1887, closed his testimony before a committee of the House of Commons with these words:

"The slave trade had been to Africa a great evil, but the evils of the rum trade were far worse. He would rather his countrymen were in slavery and being worked hard, and kept away from drink, than that the drink should be let loose upon them."

Even the New York Tribune was moved a few years ago to say editorially: "Think of the monstrous hypocrisy of so-called Christian nations, vaunting themselves on

their enlightened civilization, pretending a desire that the Gospel should be carried to all peoples and then invading the Dark Continent armed with the rum bottle, and in cold blood debauching and ruining its people. On the one hand are the missionaries, on the other hand is the rum of Christendom. Free rum against a free people."

The Superintendent of Lutheran Missions in West Africa wrote a few years ago: "The vilest liquors imaginable are being poured into Africa in shiploads from every quarter of the civilized world. On one small vessel, in which myself and wife were the only passengers, there were in the hold over 100,000 gallons of New England rum, which sold on the coast for \$1 a gallon in exchange for palm oil, rubber, camwood and other products common to the country. I have seen landed from one steamer at a single port 10,000 cases of gin, each containing twelve three-pint bottles."

Recently an African missionary wrote:

"Dear friends, we have a very mixed cargo—four missionaries, 20,000 hundred weight of gunpowder, and barrels and casks of gin and rum without number. Our ship's surgeon, a very wicked man, said to me, pointing derisively to the gin and rum that were being unloaded at every point along the African coast: 'There are the Bibles and hymnbooks Christian America is sending over to civilize heathen Africa.'"

The Bishop of Caledonia, in a recent sermon at Manchester, England, said it was true England sent out missionaries to preach the Gospel, but it also sent out, as a rule by the same ship, large quantities of liquor, and the result sometimes was that the strong drink worked far more evil than the missionary was able to cope with. In his own vast diocese he had seen fine native tribes wiped out entirely by drink.

At a meeting in London a few years ago Bahoo Chunder Sin said: "What was India thirty or forty years ago, and what is she to-day? The whole atmosphere of India seems to be reeking with the cries of helpless widows and orphans, who often go to the length of cursing the British Government for having introduced intoxicating drink."

At the Parliament of Religions at Chicago, Narasima Charya, a Brahmin of Madras, said, with an outburst of feeling: "Our friends of the Brahma-Somaj have been picturing to you Christianly standing with a Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization, with a bottle of rum in her hand. I know of a hundred people in my native land who are addicted to the drink habit. Of course we have ourselves to blame; but remember that to ape the conqueror is one of the vices of the conquered, and that the fashionable habit of drinking is borrowed by the Hindus from the Eng-

lish. Oh, that the English had never set foot in India! Oh, that we had never seen a single European face! Oh, that we had never tasted the bitter sweets of your civilization rather than it should make us a nation of drunkards and brutes!"

As a result of the introduction of intoxicating drinks into these countries by Christian nations, the heathen are prejudiced against the Gospel and its missionaries. They see the same nations that send the Gospel of peace or the water of life to the children of darkness, send also the spirit of evil or fire-water, and, in too many cases, the same vessels that carry missionaries of light in the cabin carry casks and barrels of darkness in the hold.

With such assorted cargoes leaving our ports, need we wonder that the work of converting the heathen to Christianity is a slow and toilsome process? Yea, the wonder is that they are willing to embrace our religion at all, when it produces, in their estimation, the bitter fruits resulting from the use of intoxicating drinks.

True, they who send out missionaries are a different class from those who send out rum, but in the minds of the heathen it is all the same. The only opportunity they have of judging the people of Christian countries is when sailors and travelers land in their midst, and traders do business with them. They say, These are American Christians or English Christians, and see what their religion does. Hence, when missionaries from Christian lands go among the heathen to propagate the Gospel, not unfrequently they are accosted thus: "Why do you come here? Why do you not try to teach and reform your countrymen? Would you have us adopt such a religion as yours, to abandon the systems of our fathers, to become drunkards and blasphemers? You tell us if we remain heathen we shall certainly perish, but it is better that we should suffer than embrace a religion like yours."

In their simplicity they regard white men and Christians as one and the same, and that drunkenness is a fruit of Christianity, and we do not wonder that Mohammedans in Persia should say on seeing one of their number drunk, "that man has left Mohammed and gone to Jesus." Nor that a priest-ess in the Sandwich Islands should once have declared that the religion of the missionaries must be a had religion, because rum had destroyed more natives in a few years than had ever been sacrificed to all their gods. Nor that a chief of a tribe of the Mohawks should say to a Christian man who was urging him to send a missionary to dwell among his tribe: "What you preach?" asked the chief. "Preach Christ," was the reply. "Don't want Christ; no Christ!" The gentleman persevered. At length the chief got warm, and, towering to his full height, with a volcanic fire in his eye, broke out: "Once we were powerful, we were a great nation; our young men were

# BEER, BULLETS,

BIBLES.

many, our lodges were full of children; our enemies feared us; but Christ came and brought the fire-water. Now we are poor, we are weak, nobody fears us, our lodges are empty, our council fires gone out; we don't want Christ; go!"

The late Archdeacon Jefferies, of Bombay, after laboring upwards of thirty years in India, said: "When once the nation broke caste and became Christian, they were no longer to be restrained from the use of strong drink, and became worse than if they had never embraced Christianity. Terrible thought! The Hindu is actually safer from the vice of intemperance in the profession of heathenism than in the profession of the religion of Jesus!"

No wonder that Rev. David A. Day, a missionary in Liberia, should write:

"I wonder the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence and war. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country."

Substitute the Philippines for Africa, and you have a picture which it becomes the American people to study.

America is sending missionaries to Cuba, Porto Rico, and the Philippines, but in advance of the missionaries she has been sending the emissaries of evil with hundreds of carloads of beer.

How long will it take the missionaries and their Bibles that are being sent them by the various religious bodies to undo the awful work of ruin wrought by these carloads of beer? We venture to say that the Government by allowing the drinking saloons to be opened by the hundreds, yea thousands, in Cuba, Porto Rico and the Philippines, is inflicting a curse upon these ignorant, half-civilized peoples, which the labors of 1,000 missionaries and the circulation of 50,000 Bibles can not undo or atone for.

Something of the terrible evils certain to follow this expansion of the government saloon under the plea of extending our commerce may be learned from the mission which brings to this country that fleming evangel, Rev. Dr. John Paton, from the New Hebrides. Dr. Paton comes to secure, if possible, from the American Government, an order which will prohibit American traders from selling firearms and intoxicating liquors to the natives of the New Hebrides. The English Government has issued such an order. Why should not Christian America? When Dr. Paton comes from the ends of the earth and beseeches the American

people not to sell fire-arms and fire-water to the New Hebrides; when he tells us that his son would have been killed by a bullet from an American gun, sold by an American trader to a native, if a noble chief had not thrown himself between the half-drunk native and the missionary, only to fall dying with the bullet in his own body; when he says with trembling voice, his blue eyes blazing with indignation, that natives maddened by American rum had turned American rifles against native orphans of the station who were sporting in the tops of trees and had shot them down with as little compunction as if they were monkeys, we may well feel ashamed that the expansion of our commission could so curse a distant part of the earth, and tremble as we read in our gospel, "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

One editor of an influential weekly journal says: The great religious denominations ought to insist and to insist strenuously that the President act. It will be a disgrace never to be effaced if a man like Mr. Paton, with his magnificent history of missionary service, shall ask of the American people such a little boon and be refused.

The lamented Dr. Bushnell said to the writer a short time before his death: "Alcohol is the burning curse of Africa, and the traders, with scarcely an exception, are remorseless as the grave. Some people wonder why the coast tribes of Africa waste and disappear. It is no wonder to one who lives there with his eyes open," and he added, "If I were an Apollo or Chrysostomus, I should like to go through all the churches of the land, persuading and entreating every member for Christ's sake to abandon the intoxicating cup and prohibit its manufacture and sale. I would call aloud to all friends of missions: If you love the Church of God, help, help! to dethrone the demon of intemperance—our reproach before the heathen, the blight of our churches!"

## POLICY OF OUR FIRST MILITARY GOVERNOR IN CUBA.

[Query: Why end by whom was it reversed?]

"I have absolutely prohibited the sale of liquor, or the opening of saloons in the city of Santiago, and have refused permission for cargoes of beer to come from the estates here."

Santiago, Cuba, July 30, 1898.  
WM. H. SHAFER,  
Major General U. S. Vol. Commanding.

There seems to be an impression growing in favor daily that any law that can not be enforced easily should not be enforced. This is a most villainous disease, and it is creeping into the body politic of this country, and may, if it has not already, lead to most disastrous results for the nation.—Brooklyn Times.

A nation, nominally Christian, professing to accept a divinely appointed mission to a benighted nation beyond the seas, and assuming that it has, providentially, been called to be the guardian of a people incapable of developing its own Christian civilization, uses, as its missionaries, Beer and Bullets, and "not" Bibles.

The Christian Church utters but feeble, if any, protest, and appears to be blind except to visions of military and political glory.

My protest may be without force, but I place it on record.

May God save our nation from itself, its own worst enemy. Henry B. Metcalf.

## BLOT OUT OUR ISLAND SALOONS.

Rev. Theodore L. Cuyler, D.D., Brooklyn (New York Times report):

As Rev. Dr. Theodore L. Cuyler stepped forward he was greeted with a burst of applause that was hardly surpassed by that with which President McKinley was received on the opening night. This was repeated several times at telling points in his address, but the old minister paid no attention, would not permit himself to be interrupted, and the handclapping soon ceased, lest some of his words be lost, and many of them were.

"Fellow soldiers for Christ, all hail!" he shouted as he began. "This Conference, on which God has poured eight days of sunshine, has worked on many of the problems of the advancement of the kingdom of Christ, but there is another problem, very important, on which I have been asked to address you to-night; and, although it is not allowed to present resolutions to this Conference, if I were to do so I would phrase one something like this: 'Whereas, one of the most serious obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; Resolved, that our Christianity needs a little more Christianizing at the core,' and I am sure that our beloved and honored Christian statesman, ex-President Harrison, would second this resolution."

"For how many years' have ships from Christian ports carried missionaries in the cabin and rum and firearms and opium in the hold? Even Britain and America have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ."



"Four years ago the Christian chief of Bechuanaaland went to London on an extraordinary mission. He went there to tell that he had made a prohibitive law for his tempted subjects, who are negroes, and he said that the principal difficulty he had with it was the smuggling in of liquor by British subjects, and he implored Her Majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian Queen imploring her people not to poison his own nation.

"We have something nearer home than that. Of all the honored heads of mission work who have been here upon this platform, none has been looked upon with more reverence than John G. Paton, of the New Hebrides. No one since Livingstone went from his knees to God's throne in Africa has been more revered than he. My old friend Paton came here a few years ago. What for? To implore the American Government, yours and mine, to prohibit the importation of whiskey and firearms among the new Christians of the New Hebrides. The cross had saved them from cannibalism, but the question was, could they be saved from the importations of Christian America?

"I am coming home closer than that. All political subjects are properly quarantined in this Conference and you may be certain I am not going to handle the hot potato of the Philippine problem in any of its political aspects; but whatever the future relations of our country shall be to those multitudes of human beings, we are, now, before God and before man, responsible for their condition as much as any mother in that gallery is for the child that she kissed good night in the crib.

"If there is anything a true American adores next to his Bible, it is the blessed old Stars and Stripes. But, mark ye! It is a most terrible truth that that flag, 'Old Glory,' as it is called here, floats to-night over about four hundred American drinking dens—slaughter houses of body and soul—in the town of Manila. [Cries of 'Shame, shame!']

"Yes, shams, shame, shame!" thundered Dr. Cuyler, as he continued; "and if the flag must float over saloons, then for heaven's sake hang it at half-mast.

"What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest blot on our national escutcheon. If that same pen can be found to-day in the President's mansion, and our honored President with the same dashing stroke will extinguish this most terrible stigma on our character and our Christianity, we will give him a shout that will make the ovation he received on this platform last Saturday night appear but the murmur of a zephyr.

"I have spoken freely about our beloved country on the same principle as Randolph

of Roanoke, who said: 'I never let anybody abuse Virginia but myself.'

"Let this great Conference send a protest to all Christian peoples, imploring them to prohibit the importation of alcoholic intoxicants among these temptable native races of the earth.

"Eight years ago sixteen nations, our own among them, I am happy to say, enacted a treaty forbidding the introduction of alcoholic drinks in the Congo country of Africa. All right. That established a principle. Now, what we want to do is to make an enlargement of it. This Conference should ask, should implore, the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children. I implore you, good friends, to use your influence with pen, press and tongue, to carry out this great proposal."



#### EDITORIAL OPINIONS OF MANILA SALOONS.

[New York Observer.]

The scorching, blistering shame is the mere introduction of the liquor traffic into the island. Example counts more with inferior races than does precept and prevalence of the drink habit in the army of occupation, even if confined to that army, would counteract a multitude of good influences. . . . The crime we are thus committing is the more heinous, because we have, under the plea of civilizing and moralizing them, constituted ourselves the guardians of the Filipinos. Yet while treating them as wards to be protected against political dangers, we leave them a prey to the American saloon-keeper. It is a shame-

ful situation, the more because the islands are under military rule, and that the military authority which licenses the liquor traffic there by a mere order, can by a similar order suppress it.

[United Presbyterian.]

The proof appears to be conclusive that the occupation of Manila by our army has been followed by an enormous sale of intoxicating liquors and a corresponding amount of drunkenness. Allowance may be made for the exaggeration of correspondents, but there remains abundant proof that the American saloon has gone with the American army, and that both in the army and out of it there is an immense amount of drunkenness. This is a crime for which we can not escape the responsibility, a crime against our own soldiers, and a crime against the Filipinos.

[Buffalo Express.]

We are informed by persons who have come here from there that before the American advent there were but two saloons in Manila, and drunkenness on the streets was so rare that many of the natives hardly knew its symptoms. Now there are some four hundred saloons, and the streets have somewhat the characteristics of a Western "tough town." We don't know what excuse there can be for permitting this. The American Governor-General has practically absolute power. He was able to prohibit the entrance of Chinese into the islands and to prohibit the importation of arms or any other articles of commerce which it seemed wise to keep out. He can send around to a newspaper office and order it to retract what it has published, or suspend, and he has recently done so. If he has this authority, he could also forbid the importation of liquors and the establishment of saloons.

IT IS TIME TO CRY: HALT.

[Christian Work, New York.]

The more the status of the liquor question in the Philippines is studied, the more disgraceful the situation becomes. And just why the traffic is allowed, to the corruption and demoralization of the natives—will some one tell us? . . . It is time to cry "Halt" upon this whole business, and the order ought to go out from Washington with electric speed. Meantime, is the moral sense of the people dead, or is it simply asking a nap? If the latter, it is high time to awake.

OUR NATIONAL HUMILIATION.

[Pittsburg Christian Advocate.]

Church and temperance organizations are moving vigorously for the protection of the people in our newly acquired territories against the curse of strong drink. More than anything else, this scoured thing worked to debauch and destroy the American Indians; and now we—that is to say,

the promoters of the rum traffic, with the permission of our Government—are doing all we can to carry this curse, with all its blighting effects, into the islands lately come under our control. While Christian people are sending men and money to civilize, educate and elevate these peoples, the agents of evil are doing their utmost to debauch them. It is an awful commentary on the depravity and greed of human nature. The hand of authority should somehow be laid on these conscienceless wretches, and their deadly work stopped. The Government can do it, and should do it; and the people should stir up the Government to its duty.

**LIQUOR EXPORTS HURT OTHER TRADE.**  
[New Voice.]

This appalling increase (in liquor exports to Manila) is the more significant in the light of the fact that in many of the staple articles of trade the exports have decreased.

Vice-President Morton, of the Santa Fe Railroad, says:

"The acquisition of the Philippines is not greatly increasing our trade across the Pacific. Year before last our exports to Manila were \$200,000 and last year they were \$400,000, but the increase was greatly made up of the liquid traffic from Milwaukee and that country up there. Beer follows the flag."

[Minneapolis Times.]

If one picks up an American paper published at the metropolis of the Philippines he finds that practically all the advertisements set forth the attractions of saloons and the virtues of numerous brands of American beer and whisky.

Our country's shame in permitting greedy liquor sellers to destroy native races, which began with our own Indians, after a check by prohibitory laws in Indian Territory and Alaska, was renewed in the repeal of Alaska prohibition by the last Congress, at the request of Bliss and Gage, of the Cabinet, and with the "approved" of the President. The first Governor of Guam banished both saloons and friars, but was shortly removed from office. The story of the "expansion" of the American liquor traffic in Cuba and Porto Rico we shall gather for later use, but the following letter of General Shafter shows that if he had not been overruled our policy would have been like Kitchener's in the Soudan.

**"THE SALOON MUST GO!"**

OPINION OF THE U. S. SUPREME COURT.

In the case of Crowley vs. Christensen, 137 U. S. 90, 91, the Court said:

It is urged that, as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted and is confined to the party offend-

ing, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation.

There is in this position an assumption of a fact which does not exist, that when the liquors are taken in excess the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in self-abasement, which it creates. But, as it leads to neglect of business, and waste of property, and general demoralization, it affects those who are immediately connected with and dependent upon him

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.

**SOLDIERS AND MISSIONARIES.**

In an address at the Fifth Avenue Presbyterian Church, New York City, Lieutenant E. W. Hearne, of the Fifty-first Iowa Volunteers, lately returned from Manila, said:

The Filipinos while pagans and semi-civilized, are moral and sober. They first learn of Christianity from the profane sailor, and when they see immense numbers of drunken, profane and immoral soldiers representing this country, they have little respect for the religion they profess. "If that is your religion," they say, "we prefer our own."

Mr. W. B. Millar, who has charge of the army and navy work of the Young Men's Christian Association, in speaking of the campaign in the Philippines, said:

So great was the effect of the drunkenness and irreverence of the American soldier in the Philippines that one man writing to me from Manila said that two missionaries gave up their work among the natives and went to work on the army. They realized the uselessness of their work when there was an immoral and drunken army representing this country on hand. One drunken soldier can do more evil than two missionaries can undo. The sending of whisky and questionable things to Manila is not a badge of honor to this country.

The mail box is the proper organ for expressing public opinion on all subjects save the one on which the ballot box speaks.

**EVERY CONGRESSMAN AND SENATOR**

Should be seen or written to at once about the bills for better morals now pending in Congress. A list of these bills will be found on next page, together with a mail-box ballot on this page. A prompt vote is worth two, but a personal call is worth half a dozen.

The testimonies in this paper and many more will be edited by Rev. Wilbur F. Crafts, Ph.D., and the Misses Mary and Margaret W. Leitch, and published in book form at once by Revell at 50 cents in cloth, 35 cents in paper. Orders may be sent to The Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C. Price on advance orders will be 40 cents and 25 cents.

Apply, with stamp, to Rev. J. F. Hill, Penn Building, Pittsburg, for a powerful leaflet on "The Relation of Temperance to Missions."

**LETTER TO THE PRESIDENT, FROM THE PRESBYTERIAN GENERAL ASSEMBLY.**

Pittsburg, December 27, 1899.

Hon. William McKinley, President of the United States, Washington, D. C.

Mr. President—This communication is sent to you in pursuance of the following action of the General Assembly of the Presbyterian Church in the United States of America:

Resolved, That this General Assembly, having heard with pain and indignation of the unwholy activity of brewers and distillers, in introducing alcoholic liquors into the territory newly acquired by this nation, instruct its Permanent Committee on Temperance to investigate existing conditions, and, if it be deemed wise, to address, in the name of the Presbyterian Church in the United States of America, the President of our republic, asking the exercise of his power for the prevention of the great wrong.

The unfurling of our national flag should be to those peoples the pledge of the starting of influences that shall be elevating and in every way beneficent. And surely the hope of such results seems justified in view of our avowal of purely disinterested and philanthropic motives in entering on the recent conflict with Spain.

Sore disappointment, therefore, has come

**MAIL BOX REFERENDUM.**

Undersigned favors abolition of saloons in our army and islands.

NAME.....

RESIDENCE.....

Please send petition, or letter, or at least above ballot, at once, by mail or telegraph, to your Congressman, and duplicate to your two Senators and the President.



from the discovery that a vast stream of intoxicating drink from American distillers and breweries is being poured into our newly acquired possessions. The official records at Washington show that the amount of alcoholic liquors exported to those countries has doubled in six months.

The American saloon—that foul blot on our civilization—has already gone to curse those lands. In the single city of Manila are to be found more than four hundred of those breeders of poverty, vice and crime.

Whatever blessings of a higher Christian civilization we may have hoped to bring to those distant communities, it is to be feared that the benefits conferred will be counterbalanced by the demoralization and ruin inflicted by the American liquor traffic.

Deprecating the coming of such sad calamities on those hapless races, and with trembling apprehension of God's righteous judgment on our beloved country, we come in the name of the million communicant members and of the other millions of adherents of the Presbyterian Church in the United States of America to address you, the President of our Republic, earnestly asking that your power be exercised for the prevention of this great wrong.

In behalf of the Permanent Committee,

JOHN G. HILL,  
WM. C. LILLEY,  
O. L. MILLER.

The President's Secretary acknowledged the receipt of this letter, January 12, 1900, saying the President had brought it to the attention of the Secretary of War.

#### RESOLUTION OF CONCURRENCE.

Resolved, That we hereby authorize the officers of this meeting to join in the Presbyterian Assembly's foregoing petition to the President and we also petition Congress\* to forbid the importation into our new islands, and the sale in them, of all intoxicating drinks, and to re-enact the nullified anti-entertain law.

To the President, the Senate and House of Representatives:

The foregoing resolutions were unanimously adopted by  
Of .....  
and the undersigned were authorized to so attest:

[Sign and send three copies, one "To President McKinley," one "To the U. S. Senate," in care of one of the Senators, and a third copy "To the House of Representatives." In care of the Congressman who represents the petitioners.]

\*Send to Hon. H. A. Cooper, M.C., Washington, D. C., for hearing on Gillett bill, relating to liquors in our islands.

Mr. D. Stuart Dodge, of New York, leads the list of those who will give \$100 to send out ten thousand copies of this paper to arouse the Christian world. These go to American preachers. Who will send these awful facts to "as many more preachers?" (There are 128,000 in the United States.) Who will send to as many of our public men? Who will send to W. C. T. U.? Who to Y. M. C. A.? Who to statesmen, editors and other leaders all over the British empire? All newspapers at least in all lands should be reached. There are about 16,000 in the United States alone.

#### PREACHERS' MEETINGS.

Ten plagues are epidemic and increasing in our land, namely, drink, divorce, murder, lynching, riot, municipal misrule, Sabbath-breaking, impurity, corrupt journalism and pugilism. It is not sufficient to answer that church membership is also increasing faster than the population, for this very fact suggests another peril, namely, that our churches, though increasing in quantity, must be decreasing in quality or in adaptability to the needs of the hour, else criminals and Christians would not increase together.

The plagues named are no more to be counted "necessary evils" than "the plague," once so regarded, which formerly decimated Europe at frequent intervals, but has now been wholly suppressed by governmental sanitation. The moral plagues named might also be blotted out by a united campaign of moral sanitation, in which the preachers' meetings should be the boards of health.

That the Church should promote social ethics is confessed by resounding resolutions in behalf of moral reforms in ecclesiastical courts and conferences, but, except the new and feeble temperance committees of the Presbyterian Assembly and the Methodist General Conference, no church committees have been appointed to carry out the resolutions. This arduous work is illogically left to "outside societies."

In saving souls nothing is so effective as individual work, but in the equally necessary-but neglected work of saving society, to which the pastors are equally called, if only to make society a safe place for saved souls, they must act together. And it is for the leadership of this neglected hemisphere of social and united work that the preachers' meetings, it seems to me, have come to their kingdom in such a time as this. I do not advocate that preachers' meetings or churches, as such, should enter partisan politics or even do law and order work, but they should hold union reform meetings at least once a month, followed by systematic distribution of literature and the sending out of committees to remonstrate with offenders, and appeal to public officers for law and law enforcement. The preachers' meeting is the very place to study moral problems, which are neither so simple that we can wisely act upon them off-hand, nor so difficult that a busy preacher can not get a clear grasp of the dozen most important of them in a year by devoting the leisure of one month to each. In addition to this, let the preachers' meeting divide up the dozen topics among a dozen men, each of whom shall aim to master one reform as his specialty, to know everything of that one thing while knowing something of the others, and let him be a committee of one on that reform, for action as well as investigation, and have his particular month or week for his annual report.

#### MORAL MEASURES IN FIFTY-SIXTH CONGRESS.

Congress expires March 4, 1901. (See petition form on preceding page.)

These measures are closely related to missions, and should be promoted by missionary societies, national and local. The Reform Bureau has a right to be considered a union home missionary society, to prevent the heathenizing of a Christian land; with a decided foreign missionary function in securing laws for such missionary countries as Alaska, Hawaii, and our Spanish islands; and a city missionary work in its local reforms, such as cleaning news rooms, bill boards, theaters and the like, so helping conversion before and after by creating a better moral environment.

1. Expulsion of Brigham H. Roberts accomplished. More important, Showalter anti-polygamy amendment (H. J. Res. 69) needs support.

2. Gillett anti-saloon amendment to Hawaiian bill, twice voted in the House, but weakened to local option in conference committee. Hawaiians should be helped to restore the prohibition.

3. Gillett bill (H. R. 9151) to prohibit the selling of spirituous liquors in the Philippines. Amendment asked to make it apply to all intoxicants and to all our islands. Send to Hon. H. A. Cooper, M.C., or to your Congressman, for hearing on this bill. Needs support.

4. Groat bill (H. R. 1060), to forbid liquor selling in army and navy and soldiers' homes and immigrant stations and government buildings. Successor of Ellis bill, which was unanimously reported in the Fifty-fifth Congress. Needs support.

5. Bowersock bill (H. R. 8752), to forbid liquor selling in "canteens." Successor of anti-canteen amendment passed by Fifty-fifth Congress, but nullified by Alger-Griggs interposition.

6. Ray-Platt divorce reform bill (H. R. 6641. S. 2533), to limit absolute divorce to one cause in the District of Columbia and the Territories, as in New York. Approved with only verbal changes by attorney of the District. As Supreme Court of the District of Columbia has unanimously condemned present law as too lax, this law of Christ could no doubt be passed if the Church was as earnest in its behalf as the Court. Whole country should support it as a step toward a uniform marriage and divorce law.

7. Same divorce provisions should be substituted in pending Alaska code for those adopted by the Senate, which are quite as lax as those which District judges condemn.

8. Allen bill (H. R. 10592), to protect the first day of the week as a day of rest in the District of Columbia. A very moderate bill, twice approved by the District Commissioners. Needs support.

9. Littlefield bill (H. R. 8497), to forbid use of telegraph to promote gambling and green goods swindling. Favorably reported Fifty-fourth Congress, but its passage waits on popular demand.

10. Graham bill (H. R. 6870), to extend to our new islands laws now in force in our territories with reference to bigamy, fornication, divorce, bill fights, prize fights, scientific temperance education and the transmission of obscene and gambling matter.

If you want these "bills," send us "bills" to pay the "bills." The Bureau's treasury is more than empty just when petitions should be sent to one hundred thousand preachers and others.



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*To the Right Honourable JOSEPH CHAMBERLAIN, M.P.,*

*Her Majesty's Secretary of State for the Colonies.*

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## **The Humble Memorial**

OF THE

Chairman and Members of the Native Races and Liquor

Traffic United Committee.

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To The Right Honourable JOSEPH CHAMBERLAIN, M.P.,  
Her Majesty's Secretary of State for the Colonies.

## The Humble Memorial

Of the Chairman and Members of the Native Races and  
Liquor Traffic United Committee.

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CONVINCED of your deep interest in the welfare of Native Races, particularly with reference to the evil influence of the Liquor Traffic, we venture to approach you regarding the Natives of South Africa.

We are well aware that at the present time many pressing matters call for attention in South Africa, and that in considering the future administration of the territories hitherto known as the Transvaal and the Orange Free State, the interests of various classes in the community will call for attention. We are, however, of opinion that no question will be of more pressing importance than the right treatment of the Native Races.

We do not think it necessary to attempt to prove at length the extent of the evil as it already exists, as the facts are, no doubt, well known to you. We have, however, collected so far as we were able, from the most recently published Blue Book on Native affairs of the Cape of Good Hope for 1899, all the references to drinking and drunkenness, and these we give as an Appendix to our Memorial. In addition to this we would particularly call your attention to the following quotations from the report of Mr. F. H. Roberts, Chief Inspector of Native Locations, taken from the corresponding Blue Book for 1898. He writes :—

“ DRUNKENNESS.—As I have in my annual reports, running over the past ten  
“ or twelve years, brought to the notice of the Government the ever-increasing  
“ love of drink obtaining amongst the natives, and the very serious results that  
“ must follow, I had intended in this report refraining from touching on this  
“ matter, but looking again at the vast importance and the far-reaching  
“ consequences of the question of drink as affecting our natives, I shall again  
“ deal with it.

“ That the indiscriminate sale of liquor to the natives of this Colony is  
“ having a bad effect upon them, and is unfitting them in every way from becoming  
“ good and reliable servants is beyond doubt, and that it is acting adversely on  
“ the commercial interests of the Colony, goes without saying. Anyone travelling



“ as I have done, over the large native reserves in the Colony, cannot fail to observe the bad and demoralised state of the residents of these locations. “ Never a very industrious people, they are now, caused by their drunken habits, “ becoming idle, slothful and unthrifty, and even when they do go into service “ they are of very little use, unless employed at the compounds in Kimberley or “ other mining centres where liquor is not obtainable by them. Both farmers and “ townspeople complain bitterly that they cannot depend upon their servants if there “ happens to be a canteen in the neighbourhood. This outcry does not emanate from “ one or two districts only, but from nearly every division in the Eastern Province. “ The quantity of liquor consumed by the natives in the King William's Town “ and East London Divisions must be enormous. I have always held and still “ hold that both in the interests of the natives (the bulk of whom are merely “ grown-up children and in this matter require guiding), and in the interests of “ the European population of the Colony, it is essential, nay, absolutely necessary, “ that there should be a stringent liquor law against the sale of drink to any “ aborigine in this country. The natives themselves are fully conscious of the “ evil effects of drink, but are unable to resist the temptation, and, I believe, “ would readily assent to a law which would keep liquor out of their reach. In “ my last annual report I remarked that I was struck with the sobriety of the “ Bechuanas as compared with the Colonial Natives; this sobriety I attributed to “ the liquor laws prevailing in Bechuanaland; since then, I have been in “ Bechuanaland for eight months on special duty, and during the whole of that “ time I did not see a drunken Bechuana on any reserve.”

We understand that the question as it affects Cape Colony must be dealt with locally, but none the less the statements we refer to are important as illustrating the Native Races Question as found in South Africa. The facts which appear to be clearly established from these reports are to the effect that :

1. In territories such as British Bechuanaland and other native territories where prohibition of liquor to natives is in force, most beneficial results have been noticed.
2. In parts of Cape Colony, particularly where no such legislation is in force, the state of affairs constitutes a grave scandal, whilst
3. In districts such as the Transkei Territories, where areas of prohibition are adjacent to Cape Colony, smuggling has proved a serious hindrance to the enforcement of the law.

We consider that the official reports given above are sufficient in themselves to prove the importance of securing prohibition to natives, and the disastrous results which are found where no such legislation is in force. If, however, further evidence were necessary these statements in their bearing upon the general South African crisis, could be supported by quotations from statements made by such administrators as Sir Sidney Shippard or Mr. Cecil Rhodes; by professional men such as Dr. Alfred Hillier; or by large employers of labour such as Mr. Lionel Phillips.

As to the feelings of the natives themselves, whilst we have no doubt that there might be some difference of view, and certainly of practice, amongst them,

yet we think that the attitude of Khama, Chief of the Bamangwato, is an indication of the feeling of the most enlightened natives, and we gratefully recall your ready acquiescence in the appeal of this well-known Christian Chief for the exclusion of strong drink from his country, action which Her Majesty the Queen herself referred to in striking terms in an interview with Khama.

As regards the Transvaal, the legislation which appeared on the Statute Book before the outbreak of the war, seems to have been satisfactory, the difficulty being that it was not carried into effect, so that the illicit sale which grew up in the mining districts particularly, became almost a greater evil than legalised sale under proper restrictions. This has been felt strongly, not only by British officials or Colonists, but by the representatives of the Dutch Reformed Church in the Transvaal, and we venture to give, in a second Appendix, the report of a remarkable meeting held in the Transvaal, before the outbreak of the war. In the Orange Free State, on the other hand, prohibition seems to have been carried out with great success.

We now appeal to Her Majesty's Government to take steps, when the right moment arrives, to promote uniform legislation throughout the British Possessions in South Africa under the direct administration of the Crown, providing for absolute prohibition to Natives.

We understand that a similar appeal has been made by a deputation in South Africa, to the High Commissioner, asking for prohibition in the Orange Free State and Transvaal, and we venture to hope that this matter may receive most careful consideration.

And your Memorialists will ever pray,

F. CANTUAR,  
*Chairman.*

C. F. HARFORD-BATTERSBY,  
*Honorary Secretary.*

*August, 1900.*

139, PALACE CHAMBERS,  
BRIDGE STREET, S.W.

## APPENDIX A.

The following extracts are given from the Blue Book for 1899, the last issued by the Government of Cape Colony:—

### CAPE OF GOOD HOPE.

Blue Book on Native Affairs for 1899.

#### ALBANY.

"There has been no crime traceable to the locations outside of Graham's Town. There has been as usual a great deal of drunkenness in the town locations.

"JOHN HEMMING,  
"Civil Commissioner."

#### BATHURST.

"Total abstinence principles are spreading, and a strong feeling in favour of the prohibition of the sale of liquor to natives exists.

"J. N. COCK,  
"Inspector of Native Locations."

#### BEDFORD.

"The increase in drunkenness is somewhat noticeable; but this is chiefly in towns, though farmers complain bitterly of the Kaffir beer-drinking on some of the farms. But it is to be hoped that the Amended Liquor Bill, which deals with such cases, will tend to restrict the vice; but it is too premature to express an opinion as to the working of the Act.

"W. F. HEWETT,  
"Civil Commissioner."

#### EAST LONDON.

"Drunkenness.—This is by no means on the increase. It is possible the scarcity of grain for beer-making may account for this.

"W. R. ELLIS,  
"Inspector of Native Locations."

#### FORT BEAUFORT.

"It is probable that there will be a considerable increase of crime and drunkenness during the ensuing year in consequence of railway works which are to be carried on in this district; but I trust that this will not extend to the resident population of this division.

"R. TILLARD,  
"Civil Commissioner."

"I had clause 8 of the Liquor Bill translated into Kaffir, and read to the people at the locations. They thought it very hard that they should be deprived from making Kaffir beer, but thought it a good thing that liquor should be prohibited.

"B. BOOTH,  
"Inspector of Native Locations."

#### HERSCHEL.

"The principal class of crime in the locations is undoubtedly assault, which are in most cases due to drink, either brandy or Kaffir beer, principally the latter.

"C. J. DOREY,  
"Superintendent of Natives."

"There has been a good deal of crime, principally stock thefts and liquor smuggling.

"JULIUS REIN,  
"Inspector of Native Locations."

#### KING WILLIAM'S TOWN.

"I have little to add to the remarks in my last Annual Report on the subject of drunkenness among the natives. It is very sad and pitiable to see the gradual demoralisation of this once fine race through this accursed vice. Unless they are saved from themselves by very stringent regulations in regard to the sale of drink and the manufacture of Kaffir beer, it is not difficult to tell their inevitable fate. I am not sanguine that any beneficial results will immediately follow the introduction of what is known as the Innes Liquor Act (No. 28 of 1898). Whatever Licensing Boards may do in regard to imposing conditions as to the sale of liquor to natives can only affect a portion of the evil, leaving untouched the more serious and destructive phase of it—the wholesale manufacture of Kaffir beer in tribal locations. It may be urged that this difficulty can be met by placing the locations under the operation of the Glen Grey or Village Management Acts, but I fear that considerable time will elapse before all the locations are fit and prepared to adopt them.

"R. J. DICK,  
"Special Magistrate."

#### KOMGHA.

"Kafir beer drinks have been carried on very extensively all over the Komgha and East London districts this year, and as many of the natives used all the grain they had for this purpose, very great scarcity of food is the result.

"W. WARDEN COWIE,  
"Inspector of Native Locations."

#### QUEENSTOWN.

"I regret to state that stock-stealing does not appear to diminish. During 1898 there were forty-four cases tried in this district. Drunkenness is very prevalent. The records showed 238 cases last year.

"E. B. CHALMERS,  
"Civil Commissioner."

"There are no canteens within the locations under my supervision. But still I fear that drunkenness is on the increase.

"F. J. EVENS, Inspector."

#### UITENHAGE.

"During the rinder-pest period there was a considerable amount of beer-drinking and feasting.

"LOUIS CHABAND, Inspector."

"On the whole, the natives under my supervision are well contented. Drunkenness is a thing of the past, excepting the ordinary canteen loafers. Crime is also on the decrease.

"J. B. LIEFELDT, Inspector."

### *Report of the Chief Inspector of Native Locations for 1898.*

"DRUNKENNESS.—Matters in this respect have not improved. The provisions of the Innes Liquor Bill will, however, I believe, have a beneficial effect upon the people; but I am in favour of the total prohibition of the sale of liquor to natives, somewhat on the lines of the Liquor Law in Bechuanaland."

#### BRITISH BECHUANALAND.

##### KURUMAN.

"Drunkenness, owing to restrictions, is certainly not rife in this district, except among a few Bastards, who are allowed liquor.

"J. P. McCARTHY,  
"Inspector of Native Races."

##### TAUNG.

"A large quantity of liquor has been brought into the reserve during the year, and each native returning from the mines brings back several bottles of liquor, purchased either at Kimberley or the railway refreshment bar at Fourteen Streams. I have been informed that some natives have gone from here by rail to purchase liquor at the refreshment bar at Fourteen Streams. I once noticed fourteen bottles of 'Cape smoke,' at 2s. 6d. per small bottle, sold there to Taung natives within a space of two minutes. The liquor was taken to the carriage, and the natives at once commenced drinking it neat, and by the time we reached Taung Station they were nearly all in a noisy drunken state. Four Europeans were convicted here during the year for supplying liquor to the natives, the profit to the European in each case being 6d.

"C. R. CHALMERS,  
"Assistant Resident Magistrate."

#### TRANSKEI, TEMBULAND, PORT ST. JOHN'S, AND PONDOLAND.

##### NGAMAKWE.

"The brandy evil is still a serious one. Until the sale of drink to natives on the colonial side of the Kei River be strongly restricted, no improvement is to be hoped for. Act 28 of 1893 would, if put in force, have an excellent effect; but no one who has had dealings with the Divisional Councils hopes very much from the exercise of local option. The profits made by those who deal in brandy are so enormous that the dealer becomes a power in his district. What those profits must be may be inferred from the following fact:—In a district not a hundred miles from here, stands a canteen, separated from the Kei River by two farms. Over these ran a foot-path, which the natives used in fetching their brandy. The police used to patrol these farms, and apprehend the natives for crossing the boundary of the Colony without passes. Mr. Canteen-keeper bought the two farms, and refused the police permission to enter them. Consequently, the natives now have a free course, in which they cannot be interrupted the whole way between the canteen and the river. As the river farm has a broad frontage, and as the country is extremely rough on each side, it is not possible to intercept the smugglers on this side, more especially as they continually have spies out on the high ground. These, should the police be in the vicinity, shout information as to the whereabouts of the patrol over the heads of the ehagrined constables.

"W. C. SCULLY,  
Resident Magistrate."



TSOMO.

"I would like to point out here the urgent necessity for something being done to stop the sale of enormous quantities of brandy of the vilest kind to natives of this district by the hotel-keepers at Bolo, as with these places so close at hand, it is next to impossible to suppress the smuggling of liquor.

"J. MOULD YOUNG,  
" Acting Resident Magistrate."

KENTANI.

"BRANDY.—I regret to have to report that the illicit importation by natives of brandy from the canteens across the Kei is daily on the increase. A good many convictions have taken place during the year, but still many escape punishment. This state of affairs, however, will, I hope, be remedied now that Government are sending a troop of C.M.R. to form camps along the Kei River.

"NEWTON O. THOMPSON,  
" Resident Magistrate."

UMTATA.

"There have been very few affrays, and although a large quantity of Kaffir beer has been consumed, I can only surmise that those 'entertainments' were conducted in an orderly manner.

"W. T. HARGREAVES,  
" Acting Resident Magistrate."

MQANDULI.

"I do not think there is much illicit liquor traffic in the district. The traders seem now to recognise that the sale of liquor to the natives is really detrimental to 'general trade,' and that the risk of forfeiture of license and livelihood a forbidding penalty.

"Thefts of small stock have been regrettably frequent, and are attributable to the natural craving every native has for 'animal food,' particularly after imbibing much Kaffir beer.

"LESLIE FARRANT,  
" Resident Magistrate."

ENGCOBO.

". . . . On the other hand the scanty harvest of last year did not provide much corn for the manufacture of Kaffir beer, and consequently cases of affray, assault, &c., showed a corresponding decrease.

"I regret to say that, in spite of the severe laws in force for regulating the introduction and sale of spirituous liquors into these territories, the natives can and do obtain it illicitly by smuggling from the Colony, and through the medium of degraded and unprincipled white men, who obtain it for them. To stop smuggling when the boundary between the Colony and the territories can be crossed at almost any point is impossible, but the second channel of supply referred to above could be checked to a great extent by the issue of a proclamation making it penal and providing severe penalties for any European to act as agent in obtaining liquor for a native.

"C. J. WARNER,  
" Resident Magistrate."

XALANGA.

"I must add that it is simply disgraceful, and that almost criminal liability attaches to someone for the fringe of canteens surrounding the native border from the Kei to the Drakensburg. A large percentage of our natives come back to the Transkei with very little money, but they have cultivated an undying passion for strong drink.

"The traffic in drink in this district is not yet of a serious nature. The people are comparatively sober; but with the canteens surrounding them (which are no convenience to the general public), I fear the work of years of civilisation will be lost, and degradation and crime will prevail.

"CHARLES J. LEVEY,  
" Resident Magistrate."

LIBODE.

"The chief Qwlliso and his chief son Bokleni are very averse to the sale of liquor in the country, both having suffered severely from the experience of the same, and it is most amusing to listen to the old chief's tales of woe, which took place during the time he was suffering from the consequence of drink; also of his brother Qumbelos' death caused by excessive drinking, which seemed to be the means of the chief abstaining, and he is now very strongly opposed to the sale of spirituous liquors in his country and among his people, and has reminded me often of the promise made to him when the country was taken over, to the effect that no intoxicating liquors would be sold in his country, and that the Government would prove to be his friend and adviser.

"J. COLBURN GARNER,  
" Resident Magistrate."

UMSIKABA.

"His mode of life and firm tenacity with which the Pondo loves to cling to his heathen customs, superstition and witchcraft, debar him from suddenly entering upon an altered and improved state, which can only be effected or gauged in a cycle of years. His innate attachment to beer, which he scents like a pointer does a bird, and its attendant orgies rarely allow him to give heed to anything else.

"J. F. C. REIN,  
" Assistant Resident Magistrate."

## REPORT OF INSPECTOR OF LICENSES

"A very large trade in liquor is being done by the natives living on the borders of the Colony, and, in my opinion, the only effectual means of stamping out this pernicious traffic is the suppression of the canteens on the immediate colonial border, which are kept for no other purpose than supplying the natives from the territories with liquor, which they bring over in paraffin tins, calabashes, and tin cans made especially for this purpose.

"I would respectfully suggest the penalty in the case of a licensed dealer should be increased from twenty to fifty pounds, and the imprisonment from six to twelve months in the case of a person who is not the holder of a liquor license, and also that a clause be added to the proclamation dealing with the unscrupulous white men who act as agents for natives to obtain liquor.

"S EMSLIE,

"Inspector of Licenses."

### GRIQUALAND EAST.

#### QUMBU.

\* "I would call attention to the concluding remarks in my report for 1897 under paragraph 11, in respect to the appointment of local prosecutors in Magistrates' Courts, amendment in the Liquor Regulations, and 'Location Rules,' which I reiterate. The subjects dealt with are important, and I trust they will receive the consideration of Government in due course.

"ALWIN REIN,

"Resident Magistrate."

#### UMZINKULU.

"I have frequently—at the trial of numbers of stalwart, healthy young fellows, in cases of affrays at beer drinks—advised them to give up the idle life they lead and go out and earn money.

"E. J. WINDUS,

"Resident Magistrate."

#### MOUNT AYLIFF.

"The Xesibes are, I consider, by nature, well off. They possess quiet dispositions, with a rather abnormal appetite for Kaffir beer, but they indulge very little in brandy-drinking. I think them quite usefully civilised.

"W. Sr. J. TURNER,

"Resident Magistrate."

### WALFISH BAY.

"The people, mostly of pure Namaqua blood, are docile and law-abiding. Serious crime is almost unknown; but, on the other hand, they are of low social status, possessed of an inordinate craving for strong drink, and immoral, or rather, perhaps, non-moral to a degree."

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## APPENDIX B.

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### *Report of a Meeting of the Dutch Reformed Church published in the "South African News," Monday, May 29th, 1899.*

"The *Star* reports the holding of an immense religious gathering at Pretoria, to consider how best to deal with the liquor pest, which is paralysing work at many of the Rand Mines, and causing wide-spread evil. The Rev. Mr. Louw presided, and the gathering, which was held mainly as a result of the efforts of the Dutch Reformed Church, consisted of 23 ministers, 143 elders and deacons, 6 commandants and field-cornets, and 100 other burghers and leaders of the people, making a total number present of 272 delegates.

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\* "In connection with the importation of liquors from the Colony without permit, of which much has been said, I would suggest an endorsement be made on the permit at the port of entry into the territories by the examining officer, to the effect that the consignment has been examined by him and is found correct and allowed to pass. This would prevent the permit being used a second time by the importer. Personally I do not think that any liquor has been introduced into the territories without a permit, but it is possible that permits have been and may be used more than once by unscrupulous persons. Regarding the issue of liquor licenses, I do not consider it at all desirable that in the native districts traders should be licensed. Notwithstanding what may be said to the contrary, it is my firm conviction that liquor licenses are taken out by some of the traders in order to sell to the natives illicitly, and to draw trade. The natives will not inform, they are too fond of liquor. The convenience of the travelling public at most of these places is quite a secondary consideration."<sup>24</sup>



"Some stirring speeches were made, and the Chairman said the State Attorney did not hesitate to state that 75 per cent. of the crimes committed in the country were caused by drink. Only recently, Judge Van Leeuwen stated from the Bench at Johannesburg that 95 per cent. of the crimes which he investigated were due to liquor."

"The gathering put on record the following expressions of opinion :—

This monster deputation, urged by necessity, assembled with concern and interest for the salvation of the Church and the State, cannot remain silent with regard to these important times in which they are living in connection with the serious and difficult Liquor Question. By this manifesto the monster deputation wishes to express what weighs heavily upon its mind, and its declaration is :—

1. That a deputation, consisting of 25 ministers, 143 elders and deacons, 6 commandants and field-cornets, and 100 other leaders and burghers, in all 272 delegates from the various Dutch Churches, and representing all the districts of the country, is the voice of the Church, and that it speaks on behalf of the members of the Churches to the respected authorities.

2. That the deputation has arrived at the sincere conviction that intoxicating liquors, as obtainable during the last few years, are the most

#### DANGEROUS ENEMIES

within the boundaries of our dear Republic : because they are the cancer which corrodes the existence of the people, a power which consumes the body and soul, and an influence which is being felt in all sections of society, a cause of most terrible consequences and poverty, misery, sorrow, and death among whites as well as coloured persons.

3. That with a feeling of concern and contempt, it observes that the continued public and obstinate contravention of the Liquor Law gives rise to most dishonourable events, the most shameful crimes, and most brutal assaults, so that the safety of homes, property, honour, person, and even the life of people are no longer secure.

4. That it is of opinion that the Liquor Traffic, and liquor traders, are the cause, directly or indirectly, of 75 per cent. of the crimes as witnessed in the Law Courts, whereby the country not only sustains financial loss, but at the same time its national character is undermined, chastity shocked, and retrogression is enhanced.

5. That it has welcomed with great joy the principle of the Liquor Law, as passed by the Second Rand in 1896, but observes with regret that every attempt is being made to destroy or get this law altered, so that it shall be less strict and severe.

6. That it is convinced that the said law, if properly and carefully applied, will be productive of much good to land and folk ; for which reason, and also on account of the cares of mothers and wives, it supports and sympathises with petitions handed to the Rand in connection with this matter.

7. That it is of opinion that

#### THE TIME HAS ARRIVED

for sparing or considering no trouble, or expense, or persons to stem the mighty current of the effects of liquor, and that the Liquor Law should be maintained and carried out, and thus prevent further misery and ruin.

8. That it thereby not only expresses its honest opinion and deep conviction, but also desires to request the Honourable Executive Council, Legislative and Judicial Powers, to accede to the wishes of the people, and thus promote the prosperity and welfare of the State and the welfare and interests of God's Kingdom.

Done at Pretoria by the Monster Deputation at its Public Meeting, on May 24th, 1899.

Signed on behalf of the Monster Deputation,

A. J. LOUW, *Chairman.*

D. THERON, *Secretary.*

# Native Races and the Liquor Traffic United Committee.

OBJECT—The Prevention of the Demoralization of Native Races by the Liquor Traffic.

President—HIS GRACE THE DUKE OF WESTMINSTER, K.G.

Hon. Secretary—C. F. HARFORD-BATTERSBY, Esq., M.A., M.D.

Secretary—A. W. BODGER.

Office—139, PALACE CHAMBERS, BRIDGE STREET, WESTMINSTER.

Kindly address your reply to  
this letter to  
Dr. HARFORD-BATTERSBY,  
14, Earham Grove, Forest Gate, E.

August 27th 1900. 189

Dear Miss Leitch,

Since I left New York I have been very busily occupied, and the small illustrated pamphlet which I am sending you under separate cover concerning the work of Livingstone College will explain why. I am sending you as requested a copy of my photograph and hope that the book ~~sent~~ you mention will be a success. I am particularly anxious about the formation of the committee in New York which was decided upon during the time of the Conference, and I am writing to various people with reference to it. I certainly think that the Committee of representatives of Mission Boards which you tell me meets once a year, might appropriately deal with this question. With regard to your special questions as to statistics &c about the Liquor Traffic I will do my best to secure this for you, but we are in our holiday season now which means that many people are away from work, and those who are at work are doing the work of those who are away.

With kind regards.

I am yours faithfully,

*Charles F. Harford-Battersby*

Miss Leitch.

# TWENTIETH CENTURY QUARTERLY.

FOR AUTUMN QUARTER, SEPTEMBER 21 TO DECEMBER 21.

Third Series, Vol 2, No. 4. WASHINGTON, D. C., September 21, 1900.

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We suggest that each National Missionary Society ask every local auxiliary to send petitions and letters and depositions in behalf of the reforms herein suggested.

Let every local missionary society act, whether so asked or not, and ask its national body to lead on.

Let every missionary, on field or fur-rough, help the crusade by voice and pen. First of all he should himself thoroughly study the problem, especially the remedies.

Such world societies as the W. C. T. U., Y. M. C. A., young peoples' societies, and kindred bodies may well make a continued and systematic canvass in promotion of the petition to sixteen great nations (see third column). It is a good topic for conventions, which should endorse petition by vote, after hearing testimony from missionaries.

Ministers will find herein fresh material by which they can interest temperance workers in missions, and missionary workers in temperance. Let every preacher's meeting and conference take up this topic.

Temperance societies will here find matter that will put their old, old story on a fresh background and give it a new audience.

How can Christian citizens the world over more fitly celebrate the opening of the twentieth Christian Century than by an uprising that shall compel the so-called Christian governments which they control to suppress the awful traffic in opium and intoxicants among native races?

To that world-wide crisis several issues of this Quarterly will be chiefly devoted. The first step toward reform is to make the facts known. In order to this The Reform Bureau will send this Quarterly at less than cost, \$1 per one hundred, postpaid, in bulk or to individual addresses, in the United States and Canada. Add postage, one cent each, for other countries in the Postal Union. How can \$100 be used more effectively for missions or temperance than in circulating ten thousand copies of this unprecedented array of testimonies against intoxicants and opium?

## OUR NATIONAL LIQUOR LAW, CONTRADICTORY AND CRIMINAL.

Congress in 1890 repealed Alaska prohibition, so far as white men were concerned, on the ground that it could not be enforced, or at least was not, a surprising surrender to the whisky pirates of the

Pacific coast when we had just sunk two Spanish fleets of ironclads. But Spain was really far less powerful as an outside foe than the American liquor traffic entrenched in our National Capital itself in many national laws, all of which look to perpetuation rather than prohibition. The chief reason given for the non-enforcement of prohibition in Alaska was that juries there

are sent in all States to brothel-keepers and other known lawbreakers to collect "infernal revenue." Such a course stains the nation's honor and makes it a partner, not alone of legalized rumsellers—that would be bad enough—but also of notorious criminals. But in Alaska the "reductio ad absurdum" was complete, for there were not two legal legislative bodies involved, nor even two sets of officers, but the same United States collector came around to the speak-easy one day to collect the United States tax, and the next day came again as an officer charged with the duty of enforcing the prohibitory law and arrested the criminal whom he had just compelled to divide his plunder. No wonder that juries of frontiersmen, not adept in the refinement of legal subtlety, saw in this a violation of even that low code of honor that is found among thieves! The same absurdity still exists in the course pursued toward speak-easies there under the new license law. And the same absurdity exists, under the very shadow of the national Capital, where there are more than two hundred "hind pigs," two of them in the Capitol building, about half of them brothels, which the writer found by the internal revenue record (a public book to which every citizen has right of access), were paying the national tax, though not on the list of places authorized to sell by the national license law for the District of Columbia.

Another group of contradictory and criminal national liquor laws are those we have enacted for the various native races under our flag. In the Indian Territory we have prohibition for all, on the ground that we can not sell to the few whites in an "Indian country," and at the same time really protect the reds. But in Alaska, which is three-fourths Indian in its population, we now allow liquor to be sold wherever a majority of whites so desire, though there be but three of them living with hundreds of Indians. And in Hawaii and the Philippines, where native races make up as large a part of the population as in the Indian Territory, the sale of liquors is practically unlimited. A hint of other monstrosities in our national liquor laws is found in a sign put over a new American rumshop in Hawaii, on which Uncle Sam is pictured pointing to a bottle of whisky, and saying: "It's pure, boys, for it was bottled in my warehouse."

In view of the foregoing, let every church adopt the following or similar resolutions on "World's Temperance Sunday," the fourth Sunday in November:

Resolved, That we set up as our ultimate aim the annihilation of the traffic in intoxicating beverages in the world at large, in which aim we are encouraged by repeated



REV. JOHN G. PATON, D. D.

See page 3.

would never convict a speak-easy proprietor for violating this national law when he had paid \$25.00 to the United States for what they insisted was in fact a license, though called a tax. The situation is not quite so absurd when it is a State that makes the prohibitory law, and the National Revenue collector comes along and says, in effect: "I collect \$25.00 for the nation's treasury from every liquor-seller I find anywhere, without raising any questions as to whether he is obeying State laws." That is putting in its most plausible form the fact that United States collectors

third



action of sixteen leading nations in defense of native races in Central Africa, and we authorize the officers of this body to petition those nations for the immediate protection of ALL native races by treaties and laws against intoxicants and opium.

Resolved, That in our national temperance efforts we will set up as our purpose nothing less than the separation of our government from all complicity with the liquor traffic.

Resolved, That as steps toward the goal and a fitting inauguration of the 20th Christian Century, we authorize the officers of this body to petition Congress and the President for the abolition of saloons in our army and islands, and for a law forbidding American traders to sell intoxicants in the New Hebrides and other islands not our own, corresponding to England's law; and we further authorize a petition to the Senate for the ratification of the international treaty now pending for increased restriction of the liquor traffic in Central Africa.

#### INTRODUCTORY.

Ex-President Harrison, Honorary President of World's Missionary Conference:

"The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

"The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children have acquired the habits of self-restraint? If we must have 'consumers,' let us give them an innocent diet."

Hon. Samuel B. Capen, President American Board: "We know what the curse of this abominable liquor traffic is in our own country, and it is the same elsewhere. It is a curse to the individual and a curse to the home; it fills our jails and our almshouses; it is opposed to everything that is good in America. The saloon is no different or better anywhere else. It does not improve by exportation."

#### RUM TRAGEDIES IN AFRICA.

Harry Grattau Guinness, M.D., London, (Regions Beyond Missionary Union): "It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized in the first place by slavery, and later on by the exportation of ardent spirits. It is well that our steamers should carry missionaries to the Dark Continent, but is it well that the cargo of many a vessel should mainly consist of gin and gunpowder? This was the case with the old steamship *Adrian*, on which I sailed for the Congo in 1891. In due time we safely reached Bannana, at the mouth of the Congo River, and I commenced to see the abominable effects of the firewater, which in those days was so freely sold. Night was made hideous in the wooden hotel by scenes and sounds of rev-

elry. A dozen bottles of gin could be bought for sixty cents, and the poisonous concoction, so one of my friends informed me, was warranted to kill at five hundred yards. The already degraded natives were in part paid for their labor in gin, and they were thus further degraded, demoralized, decimated and damned.

"To-day the strength of the spirits sold is greatly diluted, as its poisonous and destructive power was even for trade purposes too serious. When the artificial taste was created, palm wine, which is very slightly intoxicating, could no longer suffice the natives, who were prepared to barter all their possessions for the accursed 'firewater.' I have often seen the graves of these poor beathen decorated with the gin bottles they owned during life.



EX-PRESIDENT HARRISON.

"It is a matter of profound gratitude that a restrictive tariff is in some degree lessening the sale on the Lower Congo; but still more are we rejoiced that combined Europe, too tardily kind, has drawn a cord of protection around Equatorial Africa, forbidding the sale of spirits beyond a certain clearly-defined sphere."

Rev. Peter Whytock (Regions Beyond Missionary Union): "In the sphere of our Congo Balolo Mission, inside the area of the Great Bend of the Upper River, happily we are protected by the Treaty of Brussels from the European drink curse. Eleven years ago, when we arrived at the mouth of the Congo, some natives paddled off to us with fruit for sale. In a short time I saw one of them lying helpless in the bottom of his canoe. He had imbibed gin, which was a part of our cargo from Rotterdam. A young Belgian who returned with me to Europe, told me that the natives who were employed in the factories got a large part of their remuneration in trade spirits, and that for days each week they were drunk. The price of palm oil and palm kernels was in greater part paid in this awful drink.

I have in my possession a calico handkerchief sent out to the West Coast of Africa as an article of barter, and the figures upon it in the center are a bottle of stout and a bottle marked in English, "Brandy," and the border is made up of wine-glasses!

"At the Business Men's Meeting I felt strongly the wish to speak of this subject, and am glad that a special meeting on the subject is being held. God bless the testimonies to arousing the public conscience against this iniquitous, diabolical trade."

Rev. Charles Satehell Morris, South Africa: "As I have witnessed the unutterable horrors of the rum traffic on the West Coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic of which it might be truly said, Slavery slew its thousands, but the rum traffic is slaying its millions. I traveled up and down the Coast on boats that were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down human throats.

"What an awful many-sided charge the vast cloud of butchered African witnesses will have against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave pen and battle field for ages, Christian nations, instead of binding up her wounds, like the good Samaritan; instead of passing by and leaving her alone, like Levite and priest; have come to her with ten thousand shiploads of hell's masterpiece of damnation, rum, that is turning her children into human cinanders; that has turned the entire West Coast into one long barroom, from which it is estimated no fewer than two million drunken savages go forth to die of delirium tremens every year. 'Gin, gin,' is the cry all along the West Coast, and says Joseph Thompson, 'Underneath that cry for gin I seem to hear the reproach, 'You see what Christians have made us.' Africa sends to Europe fiber, palm oil, palm kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul."

Miss Agnes McAllister, Cape Palmas, Liberia: "I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women and children, in excitement over a barrel of rum that had been opened to be drank by the town people. I have seen them drinking it out of buckets, brass kettles, iron pots, earthen pots, tins, gourds, coconut shells; and a mother who could not get anything in which to put it would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them they have replied:

"What do you white people make rum and bring it to us for if you don't want us to drink it?"

"Rum has a most degrading influence on the African. It is the cause of more fighting, quarreling and indolence than any other one thing."

Mrs. P. Menkel, Batanga, West Africa (Presbyterian Board): "The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule, our native Christian men can not find employment with the white traders unless they are willing to accept rum in part payment for their services. Christian natives engaged in the rubber and ivory trade are required to take rum to the interior tribe in exchange for these articles, making the evil nature of the heathen much worse than before. It is sad to see the increased degradations of the natives in their villages caused by the white man's rum. Whenever speaking to some natives about not drinking rum, I have invariably received the answer, 'We do not want rum in our country, and we wish you ministers or missionaries would send a letter over the big sea and tell them not to send us any more rum.'"

Rev. A. Polhemus, M.D. (West Africa): "Bishop was condemned for saying that 75 per cent. of the Europeans who die on the West Coast of Africa die of drink; but I can safely say that fully 90 per cent die from that cause." Thus spoke an English army officer to me about a month ago, as we both sailed away from the West Coast. The Gospel has no greater enemy on the West Coast of Africa than rum."

**ENGLAND'S NEW PROHIBITORY POLICY.**

Rev. W. R. Hotchkiss, British East Africa: "To my mind the most convincing proof of the absolute unreasonableness of the liquor traffic in mission fields, not to say its unmitigated wickedness, is found in the action of the English government with respect to its East African possessions. In this, their latest acquisition in the Dark Continent, stringent regulations have been issued, and so far as I have noticed have been enforced, prohibiting the sale of either liquor or firearms to the natives."

"When we consider this action in connection with her policy on the West Coast, where liquor has been poured in without stint, and where the result has been seen in rebellious uprisings and massacres innumerable, we have the testimony of one of the greatest nations, and certainly the most experienced colonizing power, that liquor for revenue does not pay; that as a simple commercial transaction it is ruinous, expensive, criminal."

**WHISKY PIRATES IN THE ISLANDS OF THE SEA.**

Rev. Dr. John G. Paton, New Hebrides: "I am very glad to see so many assembled here to-day on a matter which is of such vital importance to the progress of God's

work in every mission field. After we gave the Gospel to the heathen, and life and property were safe, trade followed us, not to uphold the work of God, but to give the natives rum and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then again return to it. At last we sent a deputation to him, and he said he could not help it. He said that he could not stop the business; that to do so would ruin himself, his wife and his children. Lately, on the West Side, where a missionary was placed three years ago, and where at that time he did not know a word of the language, he labored hard, and he succeeded in converting many



HON. SAMUEL R. CAPEN.

of the people, and after the chief of the natives there had embraced the Gospel, this chief came one morning to the missionary and implored him to go with him to the American traders and beseech them not to give to his men the white man's firewater; for, he said, 'When their reason is dethroned by it and they are brought under its damnable influence they commit shocking crimes, and I have no power to prevent them. It is working here here among my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?' These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes shoots his friend, and not a few of them have fallen victims to their own madness. We grieve over this, my friends. The Australian churches support that mission, and the mission sent me to America eight

years ago to appeal to the American public and to the President of the United States and to the Congress of the United States to place the American traders under the same prohibition that England has placed her traders under in regard to the sale of intoxicating liquors, and ammunition and opium. At that time, when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States Government should be placed under the same prohibition that Great Britain has placed hers under; but somehow, though President Harrison was eager to join the prohibition, and President McKinley following him was equally eager, yet the documents were not sent out, and the object I had in view was not accomplished. I tell you, my friends, we have suffered a great deal during these eight years by the influence of intoxicating drink, and now I am sent again to America to renew the plea that Christian America may do what Christian Britain has done in the interests of humanity, to prevent the mischiefs that have taken place and are taking place every now and then by men under the influence of intoxicating liquors. I have appealed to the President and I have appealed to Congress through the President, but it all seems of no avail—at least it has not accomplished anything up to this time. A week before last I went to Washington and had an interview with President McKinley. He received me very graciously and promised that he would do what he could. I also had an interview with the Secretary of State. They both heard what I had to say, and they seemed to sympathize with me, and they said: 'We will look into this question, and we will try if possible to do what you wish.' Since then we received a letter from the Secretary of State saying that they can not interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they can not do anything for us unless there is an act of Congress passed. Surely there are some Congressmen in America who, from the love of God and the responsibility of their positions, will take up such a question as we contend for and get the act passed. Surely, surely, America will unite and try to break up and drive out from the Philippine Islands, and for every other island where it has acquired possession, the influence of this terrible curse.

"We appeal to every Christian in America and to every association in America, to try if possible to bring this about. France and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed.



"I return to the islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition as English traders are, and failed.

**Write Hon. John Hay, Secretary of State, Washington, D. C., urging him to resume correspondence begun by Hon. John W. Foster, with a view to submitting to Congress a bill or treaty in December, that will put all traders in these islands under same restriction as the British.**

#### HAWAIIAN PROBLEMS.

Rev. O. H. Gulick, Hawaii: "The feature of this age is consolidation, concentration. Great trusts are swallowing up the smaller tradesmen; great lines of steamships are absorbing the business of the ocean; great nations, like great fishes, are swallowing the little ones, but the United States showed no eagerness to swallow Hawaii. For five years the leaders of that people knocked at the doors of Congress, asking to be admitted. At last, under the pressure perhaps of the war with Spain and the fact that Hawaii was the only stopping place on the road to the Philippines, we were admitted, to our great joy and happiness. Now we are asking, What is annexation to bring to us? Free rum? A godless Sabbath? Free opium? Are these the blessings that are to come? These childlike people of the islands look to America as infants look to kindergarten teachers. I have the highest respect for the kindergarten teacher. The kindergarten teacher must have much graciousness and patience and love. If they have that, they can do everything with the little ones. Our great land, this Columbia, seems destined now to be a kindergarten teacher to the little islands of the sea. There is Cuba asking for the sympathy of this great republic. There is little Porto Rico, with its confiding people, waiting to be taught. There is little Hawaii, blessed by America for the past eighty years through the missionaries it has sent there, and proud to become a little territory of this great republic. There are the Philippine islands, poor and deluded in some respects, but a bright people, many of them the brightest kind of people, and they are waiting to see what America is to bring to them. Shall their union with America be but the beginning of grog shops and the coming of evil of all sorts? This can not be; this must not be; this shall not be. Those poor people, in their hope for what is better, look to you. We sent petitions from the islands to Congress asking that in the bill that constitutes Hawaii a territory there should be prohibition of the manufacture and sale of intoxicating liquors, and of opium and of gambling. These questions were all laid before Congress. (Congress prohibited all these except the worst, liquor

selling. The House voted saloons out, but the conference committee put them back again. Hawaiians may suppress them if they will. Let us help them do it).

Rev. T. L. Gulick, Hawaii: "Let me add a further word about the Sandwich Islands, where I was born. Before the missionaries went to those islands the people had been in contact with the white men for forty-two years, and they had become largely a drunken people, as well as a gambling people. We know that the greatest hindrances to missionary work in heathen lands, especially in savage and semi-civilized lands, are the vices of Christian lands, and that

enacted laws to drive out the liquor traffic. They voted for absolute prohibition—they were chiefly Hawaiian votes—with no pressure brought to bear upon them except the influence of the Christian teachers. I do not remember ever to have seen a staggering, drunken man in Hawaii while I lived there as a boy. They had made for themselves an absolutely prohibitory law against the manufacture and sale of liquor to Hawaiians. They found that they could not enforce such a law against the whites, and the whites were allowed to have a few places licensed in Honolulu. France actually came and took possession of the islands on the ground that they were putting too high a tax upon their liquors, and carried off twenty thousand dollars which some twenty years afterwards it had to pay back.

#### A Liquor Ad. That Speaks for Itself.

##### Temperance in the Public Schools (By Our Own Cartoonist)



#### Uncle Sam:

Now, boys, this is January 1, 1900, the beginning of a new year.  
I'm going to teach you temperance.  
Your folks must quit giving you such raw drinks as arrack, mecal, and Portuguese rum.  
I'll have your pecky stomachs reformed, you hear me.  
So the old my friends of the C. O. to send their famous Progress Brand of Beer. It's the greatest civilization on earth.

[For results of Uncle Sam's work as drinking teacher, bartender and civilization, see next page.]

among those great hindrances are the firewater, the firearms and opium. It is a burning shame that the same ship that carries the missionary in the cabin should carry in its hold what will nullify and largely destroy not only the work of the missionary, but all the good influences which come from so-called Christian lands. "Now, what are we going to do about it? In the Sandwich Islands the people are, to a large extent, a sober people, made so by the missionaries. When the missionaries came they listened to the Gospel, and they

"Now does not the United States Government Executive have absolute control over that matter? Does not the United States Government say who shall be licensed and who shall not be licensed in the Philippine Islands to-day? The absolute control is with the Executive at Washington. In the Philippine Islands they are selling liquor not only to the soldiers, but to the natives as well. There was a liquor seller in Honolulu who actually went from there to the Philippine Islands and established in Manila a great grog shop, because he thought he could make more money out there. My friends, I say it is a burning shame, and it is our duty to do exactly what we have tried to do in some cases for the Indians in America. You know there is a prohibitory law against selling liquor to the Indians on the reservations. Canada has done so on her reservations in the Northwest. Why should not the United States listen to the voice of all Christian citizens and prohibit the sale of firearms and firewater in the New Hebrides, where our venerable friend, Dr. Paton, is trying to stand up for righteousness, and where American men and women are laboring for his cause, and where American rum and American firearms are destroying all the good work? Why should it not do the same for Guam and for the Philippines; for Porto Rico; for all the savage and semi-civilized people with whom it has relations and over whom it has control, and whom it is bound to protect? Did we not say, when we went into this war with Spain, that we went into it with no selfish ends in view; that we went into it to help these people who were oppressed? Now shall we put them under a worse oppression still—an oppression of body and soul that will drag them down worse than Spanish oppression ever did? I say it is the duty of every Christian church and of every Christian individual, and especially of this Conference, to speak with a loud and earnest and constant voice to our Government, urging it to act in this matter for righteousness' sake."





no where in the world such an excessive amount of drinking per capita as among the few thousand Americans at present living in Manila."

O. P. Austin, Chief of U. S. Bureau of Statistics, report of liquor exports to Philippines for fiscal years 1897, 1898, and calendar year 1899:

	1897	1898	1899
Malt liquors .....	\$663	\$337	\$154,488
Spirits, distilled .....			
Alcohol .....			106
Brandy .....			21,246
Whisky .....			
Bourbon .....			80,916
Rye .....			4,003
All other spirits .....			572

John T. McCutcheon, Manila Correspondent, Chicago Record, Jan. 28:

"Since the Americans have come here there have been a bewildering number of saloons started."

Bishop Thoburn, in letter from Manila to Indian Witness:

"Every alternate place of business seems to be a liquor shop. Drunken soldiers meet me everywhere."

Army Secretary Peyton Brotherhood of St. Andrew:

"When the American troops landed in Manila there was only a saloon or two in the whole place. To-day Manila is a hell-hole."



BISHOP  
J. M. THOBURN.

#### TURKISH EMPIRE.

Rev. Cyrus Hamlin, D.D., (American Board):

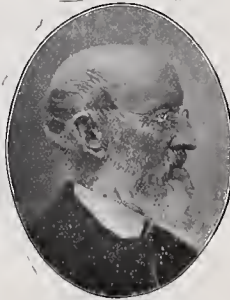
The English and American governments are equally guilty in spreading free intoxicants through all lands subject to their control. The one virtue of the Turkish government—"Prohibition"—has been entirely overcome, by England chiefly; and alcohol reigns supreme over the dominions of the Sultan.

Governments know that, in promoting saloons, they promote murders, thefts, falsehood, poverty, cruelty to women and children. And yet they go on doing it, because they want money; and they fear no avenging power. This makes the missionary work in heathen lands look dark. Saloons and the Gospel can not go together! Governments have taken the side of the saloons; and we appeal to a righteous God against them unless they repent, and do works meet for repentance.

Rev. F. W. Macmillan, Marmash, Turkey, (American Board): "In Turkey drunkenness is considered a Christian sin, and is, so far, a hindrance to the acceptance of Christianity by the Moslems. Drinking habits have been acquired by a great many of the official classes, both civil and mili-

tary, and the usual blighting effects follow. The total abstinence principles of the missionaries now in Turkey commend them, perhaps as much as anything else, to the respect of all right thinking Turks."

Corinna Shattuck, Oorfa, Central Turkey, (American Board): "The general facts in Turkey are briefly these: 1. The use of opium and alcoholic liquors is on the increase. 2. This increase has largely come about through the influence of European traders and residents. 3. The fact of the wide-spread manufacture and use of these intoxicants and narcotics by Christian nations is urged as an argument against the acceptance of Christianity by the Turks. 4. All this takes place in a country where the native mind, through the influence of its own religion, is disposed to discountenance the use of intoxicants. 5. The growing use of intoxicants among Christian communities (Armenian, Greek and Syrian), is lowering the estimate of the Christian re-



CYRUS HAMLIN, D. D.  
Founder of Robert College.

ligion in the eyes of the Moslems to the extent of delaying the time when these Christian communities should be, as we have all hoped they would be, the missionary force for the evangelization of the Turk.

"In view of these facts is it not high time (1) That every Christian in the home land should be made aware of these facts and disseminate them; (2) and that they should bring influence to bear on law-makers and all in authority to curtail the manufacture, sale and exportation of these intoxicants and drugs?"

Rev. William Jessup, Zahleh, Syria, (Presbyterian Board): "In my mission station the evil of intemperance is growing. Arab whiskey, made from the grape and called 'arak,' is terrible in its effects. One great argument used against us when we preach temperance and purity in the family and conversation is: 'You must have more saloons than anybody else in the world. Divorce is easier with you than in Zahleh, and polygamy is practiced among thousands of your citizens.' This refers to the United States."

#### INDIA.

Rev. J. G. Brown, India: "As one who saw missionary service for over seven years in India, I want to bear my testimony to the unspeakable evils of the liquor and opium traffics. In India the liquor traffic is largely confined to the lower classes and castes, though, sad to say, even the higher castes and the Mohammedans, whose religion makes them total abstainers, are beginning to learn the use of strong drink. The example of the Indian Government officials and other European residents in the country is largely responsible for this. The opium habit, alas! is common to all castes. These two traffics are responsible for very much of the poverty, the crime and the degradation of the people. They constitute an awful barrier to the progress of the Gospel among the heathen, and a dreadful temptation to very many of our native Christians. The Indian Government, while nominally discouraging and restricting the use of liquor and opium, really encourages it; as is seen by the enormously increasing revenue from these two sources. In fact, one of the strongest arguments made by government officials against the abolition of the traffic is that the government can not get on without the revenue drawn from it. I am thankful, however, to be able to testify that in some districts a strong sentiment, especially against the drink traffic, is being aroused. A little while before leaving India a Brahmin said to me: "I am a government contractor for the supply of liquor to eighty villages. A few years ago I used to pay as high as 12,000 rupees for the privilege. Now I only pay 3,000 rupees a year, and yet I am losing money. The people are largely ceasing to drink.' How do you account for it?" said I. 'Ah,' he said, 'you are responsible. You go up and down the villages preaching the gospel and exhorting the people to refrain from liquor, and to use a common Tegulu expression, 'wisdom is coming to the people,' and they are giving up drinking.'"

Joseph Taylor, India, (Friends' Foreign Missionary Association): "In the part of the Central Provinces in which the Friends' Foreign Mission Association is working, there is comparatively little use of opium, though one or two sad instances have occurred where native Christians connected with our body have fallen into disgrace through acquiring the opium habit. With regard to intoxicating liquors, so prevalent was the evil caused by drink in our Christian native community that our missionary body and native church unanimously introduced total abstinence as a sine qua non of church membership, and all new adherents are required to abstain. There has been the most marked improvement in the general conduct, and a reduction of church inquiries about misconduct since this rule was introduced."



Rev. Fred P. Haggard, Impur, Assam, India, (American Baptist Missionary Union): "The situation in Assam with reference to the liquor and opium traffic is practically the same as in other parts of India. Theoretically the Hindus and Mohammedans of the plains of Assam are supposed not to use intoxicating liquor, but the influences and temptations have been too great, so that the government-licensed rum shops do a big business. In the hills the aboriginal people among whom I have been living, have always used their native rice beer; and, as they themselves now acknowledge, greatly to their detriment; but it must be admitted that the effect of this beer in no wise compares with the dreadful results of the use of distilled liquor, of which our people originally knew nothing; but for the use of which, as introduced by Europeans and natives from the plains, they are now thoroughly prepared. They consider it a great treat to get a taste—or more, of the Sahib's liquor. I am sorry to say also that my observation has been that most of the British officers of whom I have known anything, have encouraged rather than discouraged, the use of both opium and liquor among the people; and in some cases this influence has been a positive detriment to our work; in deed, aside from the distinctively religious rites of heathenism we have found nothing so hard to meet as the appetite for these two articles, and nothing so difficult to overcome as the results of the use of both of them.

I shall never forget the first true picture I had of the effects of the opium traffic. I was touring among the villages on the mountain tops of Southeastern Assam. I was on the mountain of joy that morning, for I had just left the last of three Christian villages in which I had been spending several days in the midst of scenes which were pentecostal in their character—villages but recently wholly heathen now furnishing many candidates for baptism; building churches; calling for teachers and preachers; and giving many other and remarkable evidences of the presence of the Spirit and the great transformation which He had wrought among them. The next village visited was one to which I had never before gone. The path was new to me, so that I was surprised when they told me that we were at the village; and, as we entered, I was immediately struck with the strange appearance of things. The usual numbers of cattle, pigs and chickens were wanting; the graneries were small and in decay. Going still further into the village I was led to ask my companions if this really were a village. I saw not one new house; not one in first class repair; most of them were delapidated, and many were almost down, the posts inclining at various angles from perpendicular. I said, "Do people live in those houses?" "Yes." "Can it be, what is the

matter?" "Why, it is an opium village." The entire village was a ruin, morally and physically through opium; and the testimony of the people themselves, with whom I afterwards talked, was worth more than the verdict of a thousand commissions. They testified, "This is our curse."

#### NEW OPIUM POLICY IN BURMA.

Rev. W. W. Cochrane (American Baptist Missionary Union):

"The heavy license on opium and the strict enforcement of the law lifts the price far out of the reach of many of the people. The control of the sale of opium under English law is better than the open and comparatively unrestricted freedom that one sees in Western China and the Shan States.

"The next step, doubtless, should be to reduce to a minimum the amount to be sold under the licenses granted, reducing also the number of those licenses, and making even more stringent the regulation against selling to minors.

"The next, to exclude the article altogether, except for medicinal and other necessary purposes, with laws as stringent as those of the United States and other civilized countries."

**The British Government has declared officially that the prohibition of opium in Burma, demanded in the name of the Buddhist religion, is right and shall be accomplished. This new policy of prohibition (see pp. 3, 10) adopted by the chief colonizing power after long trial of the opposite policy should be studied by our merchants and statesmen, and adopted in our islands.**

#### CEYLON.

Misses Mary and Margaret W. Leitch, Ceylon (from "Seven Years in Ceylon," 1890): "We found the liquor traffic, authorized and licensed by the British Government, a great foe to Christian work in North Ceylon. The Government certainly does not dream of the bitterness, of the sorrow and despair with which many of the natives look upon this absolutely ruinous traffic, thrust upon them against their wishes for the sake of a revenue. In India and Ceylon the liquor traffic is purely a Government monopoly. The right to sell liquor in a district is sold at public auction to the highest bidder. When some one has bought the right and promised to give the Government a large sum of money for the same, he does not wish to be a loser by the transaction, so he opens as many liquor shops as possible in the district. These are located in the towns and villages near the tea and cinchona estates, in the mining districts and the roadsides along which there is most travel, and by means of these multiplied places of temptation many who were formerly abstainers are fast becoming drunkards. The religions of the Hindus, Mohammedans and Buddhists forbid the use of strong drink, and formerly the people of India and Ceylon were for the most

part total abstainers. Spirits were high-priced and hard to get, and drunkenness was uncommon because there was little temptation to drink. But in any country, if the facilities for obtaining strong drink are increased, the consumption is increased; if the facilities for obtaining strong drink are diminished, the consumption is diminished. In India and Ceylon the facilities for obtaining strong drink have been abnormally increased. The British Government, for the sake of a revenue, has made strong drink to be cheap and plentiful. In Ceylon nine times as much is spent for strong drink as is expended by the Government for education. In the whole of India the excise revenue has increased in thirteen years 75 per cent. It has been said by a great English statesman in the House of Commons that 'the combined evils of war and pestilence and famine are not so great as those evils which flow from strong drink'; and it has been estimated that 84 per cent. of the crime is caused either directly or indirectly by strong drink. If this be so, has not poor India crime enough of its own, sorrow and poverty enough of its own, without having this, the curse of Great Britain, imported into India and fostered there against the wishes of the people for the sake of revenue? Another of England's great statesmen has said, 'Gentlemen, I refuse to consider a question of revenue alongside of a question of morals'; and he has said again: 'Give me sober and industrious people, and I will soon show you where to get a revenue.'

#### CHINA.

Anne Walter Fearn, M.D., Soochow, China, (M. E. Church South): "Were you to ask me the cause of nine-tenths of the suffering of all the men, women and children in China, I could but answer, Opium. Were you to ask me, the cause of China's mental, moral and physical degradation, there could be but one answer, Opium. The cause of her lethargic indifference to the spread of the Gospel of our Lord Jesus Christ is also opium. May God speed the day when nations may be aroused to work together that China may be saved from opium and ruin."

J. B. Fearn, M.D., Soochow, China: "In our professional capacity we are brought into close contact with the poor unfortunate who have become the slaves of opium. They take up the habit either to relieve pain or as a diversion for idle lives. From whatever cause they begin the use of the drug, it is not long before they have to largely increase the amount used or be denied the pleasure or relief sought for. In the case of the poor, the whole family is made to suffer beyond one's power to describe or one's imagination to realize."

Rev. John W. Davis, D.D., Soochow, China, for twenty-six years (Presbyterian Board): "The worst results of opium are

poverty and degradation inflicted upon the opium sot's wife and children. An opium smoker will, when all else is gone, take the clothes of his baby girl, and even in winter pawn them for the price of opium. Opium smokers often sell wives and daughters into a life a thousand times worse than death."

Mary A. Holbrook, M.D., formerly Funchow, North China, now in charge of Scientific Department Kobe College, Kobe, Japan (American Board): "At one time I had in my dispensary in North China four generations from the same family who came to be cured of the opium habit—great-grandmother, grandmother, mother, and child of two years—all bound by the same chains, for the child, they explained to me, would go into convulsions unless they puffed the smoke from the opium pipe in its face every six hours. The great-grandmother I sent back to a relative; she was too old and feeble to endure the ordeal. The mother and child presented no special difficulties; but the grandmother, on being deprived of opium, grew frantic and lashed about the room, throwing herself upon the locked door and barred windows. Her eyes grew glassy and she foamed at the mouth, tore her hair and her clothes, dug her nails into the flesh, and then became unconscious. After a little she was partially restored. She begged me to save her life by giving her just the least little bit of opium. She begged and implored all night when she was conscious; and when she was not I sat beside her with my finger on her pulse, wondering how much longer it was safe to hold out. For me it seemed a mental struggle between my will and Satan himself. Nearly all night I stayed, administering medicine and mental stimulus, and the morning light brought victory and peace. And yet an eminent English barrister says that the opium habit is 'as innocent as twirling the thumbs.'"

Miss Theresa Miller (China Inland Mission): "I have seen manhood degraded physically and morally, the sufferings of women and children immeasurably increased, and homes broken up through the opium habit. Wives and children are sold to satisfy the craving. I have seen many brought from wealth to extreme poverty; men unable to work until the daily portion had been obtained; a dying beggar asking opium instead of offered food. The Chinese all condemn its use. Without Christ, they who use it have no hope in this life or the next. But Christ can save from this evil habit. Mr. Chin, pale, sallow, emaciated, received Christ, gave up opium. When taunted by his friends that he was half a foreign devil, he replied: 'I am much better than I was, for I was a whole opium devil.' Many of the women have said to me: 'Opium is ruining our country. Why did Britain send it?' I am British, but was compelled to say: 'There are men in Britain as well as China who

love gold better than they love their God or their neighbors.' Let us pray the living God that this stain shall be lifted from the British flag."

Rev. J. N. Hays, Foochow, China (Presbyterian Board): "The Chinese class opium smoking with gambling and fornication. The missionaries in China have established an 'Anti-Opium League.' Dr. Du Bose, President of the League, suggests that there shall be 'an Anti-Opium Anglo-American Alliance.' The first book issued by the League is entitled 'Opinions of Over One Hundred Doctors on the Use of Opium in China.' It is edited by Dr. Park, of Soochow, China. It costs 25 cents, and is for sale in this country."

#### JAPAN.

Miss E. A. Preston, Kofu, Yamanashi, Japan (Methodist Church, Canada): "Wines and other liquors, cigars and cigarettes, some more or less adulterated, have been widely introduced into Japan from so-called Christian countries, while their manufacture has been freely imitated on native soil, and thereby the evils of native custom have been greatly intensified. On the one hand, the missionary takes the Gospel and circulates the principles of total abstinence from the use of intoxicating liquors, and some of us from tobacco, too; while, on the other, our Christian nations allow the unrestricted traffic of these soul-and-body-destroying agencies. The Bible and alcoholic liquor must not, shall not, go hand in hand."

Rev. C. Aoki, Japan: "Though the curse of opium does not infect our country, the evil of intoxicating drink is sweeping all over the country. Some ten years ago a bright young man married a Christian girl. They lived together happily for about two years. The young man was converted by the influence of his wife. But this man was the son of a drunkard, and was given to this habit before they were married. After a while this old habit came back to him. He was a kind and faithful husband as long as he was sober; but once drunk, he became like a man possessed of the devil. Such indeed he was. He would beat her, kick her, turn her out of the house and compel her to spend the whole night out on the street. Though he always repented of it afterwards, he could not, or at least did not, mend his course. Now at last his body is lying cold in the grave, the victim of the accursed drink, and she is plodding her weary journey of life alone. I was an eye-witness of this downfall, which is only one of many. May God bless our country and grant that this evil may be overcome speedily."

Alice C. Belton, Japan (Canada Methodist Woman's Missionary Society): "My work has brought me into contact with many women who are suffering untold misery because their husbands, sons or brothers, accustomed to drinking wine from childhood,

have, through its influence, been led into every form of vice. Students have said to me: 'I can't become a Christian, because I can't give up wine.' A kindergarten teacher told me of a five-year-old boy, son of a wealthy banker, who was passionately fond of wine, and his mother not having will power sufficient to deny it to him, his health and temper were fast being ruined. He was saved through the Christian teaching of the school."

Miss F. Parmelee, Japan (American Board): "The Japanese have long had sake, corresponding perhaps to our wine; but now they have all sorts of beer and distilled liquors imported from this country and from Germany, and they have obtained from Germany instructors and teachers in the art of making beer, and they are teaching the Japanese how to make their own beer, and as you travel about through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer ball was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer ball amounted to thousands of glasses, and within two weeks' time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan."

#### KOREA.

Dr. and Mrs. C. C. Vinton: "Korea, where we work, has not as yet been widely influenced by the opium and liquor curses, yet opium smoking is not altogether unknown there, and suicides from opium are not infrequent. Drunkenness is the most open sin, and one of the greatest hindrances to the spread of the Gospel in that land. The introduction of Japanese beer and of European liquors, adulterated and rebottled in Japan, is progressing rapidly, and bids fair to work great harm among the upper classes. We wish the fullest success to the movements you are inaugurating."

#### SPANISH AMERICAS.

Rev. N. E. Pressley, Mexico (Associate Reformed, South): "In Mexico the use of alcoholic drinks is an inheritance bequeathed to Mexico by the Spaniards. To liquor may be attributed three-fourths of all the sorrow and poverty of our rising republic, and four-fifths of the backsliding in our churches. I have seen the week's wages spent on a Saturday night for liquor and in gambling, the wife beaten for not preparing and serving a breakfast when she had nothing with which to make one ready, and the children left hungry and crying



as the parent went out to mortgage another week's wages for drink. Next to preaching the Gospel, the crusade against the liquor traffic is the most important. Let there be no halting in this intensely important work."

Mr. J. Hayter, San Jose, Costa Rica, South America (British and Foreign Bible Society): "The liquor traffic has always been the greatest and mightiest foe I have had to contend with. Nearly all exclusions from my newly formed churches have been directly or indirectly attributed to 'whitenum.' The poor natives in many districts of Costa Rica and Central America are being degraded to an appalling degree. The strong young men who come here from North America and England, some of whom are Christians, are not only becoming morally degraded, but brought to an early grave, and I have had to bury many such. I met the other day in Costa Rica one of the dear fellows who helped to convey the remains of that great missionary, Livingston, from Central Africa to the coast, and who still talks of 'the Doctor, who is a wreck through drink. In many places in my adopted country the laborer's pay is drink, and opium is also being sold at a price at which most of the people can purchase it easily. I pray that your efforts may be blessed of God to arouse the Christian conscience in America and other Christian lands."

Mr. Wm. B. Grubb, Paraguay (South American Missionary Society): "The Republic of Paraguay forbids the selling or giving of intoxicants to the native Indians, and in many other ways seeks their welfare."

#### ANOTHER WAR UPON SPAIN.

(From Consular Reports, No. 358, U. S. State Department.)

Mr. Mertens, in charge of the United States consular agency at Grao, Spain, writes under date of January 27, 1899:

"The consumption of beer in this country is yearly increasing, and our American brewers, who can well hold their own against any beer makers of the world, should try to secure this country for a market, introducing the kind that will suit the Spanish taste. I would suggest that for an easy introduction, a Spanish brand or label in the Spanish language, with an appropriate sign to attract attention might be chosen. Nothing can be said against the enterprising American way of advertising the articles of home industry in different languages and by illustrations the world over; but in countries like this it requires a more imposing means to attract the attention of the public, and the style which several European countries have successfully adopted should be tried by our American manufacturers, viz.: exhibitions on a small scale, of sample deposits, either in a certain important commercial place or on steamers touching from port to port and soliciting orders on their exhibits."

The American beer saloon, the loafing, treating, plotting resort, a more deadly device than French cafe or German beer garden, is also invading Mexico, Japan, China and many other countries, to the dishonor of our country and the destruction of the natives, with our American consuls as beer drummers leading on these invasions.

#### CHRISTIAN NATIONS UNITE TO PROTECT NATIVE RACES.

Dr. C. F. Harford-Battersby, M.D., Honorary Secretary Medical Missionary Society of Great Britain: "In the year 1887 many friends of missions, and many who were interested in the temperance question, realized that it was necessary to combine to deal with this great subject. So a committee was formed, consisting of representatives from all of our great missionary societies and temperance societies, led by that great statesman, the Duke of Westminster, and under the chairmanship of the Archbishop of Canterbury. I think it is right that there should be such a body as that here. It is quite natural that missionary societies should feel that no one of them independently can spend a great deal of time in petitioning governments and trying to root out these evils.

"What has been the result of that London committee's action? In the year 1889 and in the year 1890 there was a conference of the great powers, the United States being represented, and they met at Brussels to consider the question of slavery in Africa. There was no intention to deal with the liquor traffic then. But, owing largely to the representations of this committee, the subject was brought up, and most important legislation was enacted, namely, that in the territories of Africa where traffic in alcoholic spirits had not penetrated, it should be prohibited, and in other parts where it could not be entirely prohibited there should be some small duty put upon the traffic. That gave us the general principle to deal with this question. As a result of that the trade in alcoholic spirits has been kept out from the greater part of the Congo Free State, at least that part which is not contiguous to the French Congo and the Portuguese Congo, for at the mouth of the Congo things are very far from satisfactory. The same is true also of the interior part of the Niger region. A very large tract of country has been protected from the liquor traffic. In the Niger territory that was due to the governor of one of the chartered companies that had done much in opening up Africa. Sir George Goldie, who was, until the chartered company was dissolved at the beginning of this year, one of the strongest supporters of this policy, supported this policy on the grounds of commerce."

"Get your statesmen to realize that it is the most suicidal policy, from a commercial standpoint, to shut to the natives of these countries this killing, maiming drink, which destroys buying power

and the very buyers themselves. We have found that wherever the liquor traffic has increased by leaps and bounds commerce has gone back by leaps and bounds, and vice versa. It is very foolish to allow alcoholic spirits to be imported into these great regions over which our civilized nations have influence, because it interferes with all legitimate action and all proper commerce.

I earnestly hope that there may be formed in this country a very influential committee that will deal with this question. I believe this question should be dealt with by itself. You should get people of both political parties interested in this question. I believe that if this is done all right thinking people must feel that it is imperative that any country calling itself a Christian country should deal promptly with this matter. I feel that it is a significant thing that we are put here to speak with the Bible resting upon the Stars and Stripes. Is this flag of yours to be stained by the knowledge that it is helping to prolong that awful evil? For the honor of the flag, if for nothing else, it is imperative that the United States should co-operate with the other nations in dealing with this matter as it ought to be dealt with."

#### LEGISLATION, PAST AND PENDING.

Rev. Wilbur F. Crafts, Ph.D., Superintendent of The Reform Bureau, Washington, D. C.: "The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new territories.

"There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. And so, when Stanley and others a few years ago, had opened up Central Africa, Christian nations, already ashamed under the charge that they 'had made ten drunkards to one Christian' in their previous dealings with the 'Dark Continent,' determined that it should become a worn-out tale.' The scandal of shipping missionaries in the cabin, with rum and opium and guns in the hold, as a civilizing outfit, had become an unendurable scandal. Awakened conscience won against soulless commerce to this extent, that sixteen great nations, including our own, made a treaty in 1892 to suppress in a defined section of Africa—mainly the Congo Free State—the kindred traffics, in slaves, in opium and in spirituous liquors. It is significant that our own country, foremost in temperance reform, was last to join in the treaty, re-

minding us that the liquor traffic, by the very nature of the case, is more powerful in politics in a republic than in a monarchy. The treaty, too, has not been faithfully enforced, and was inadequate in not applying impartially to all intoxicants; but it is of great value as a beginning and a precedent, furnishing the bed-rock on which to stand in asking similar but more adequate governmental action in protection of all districts inhabited by similar races, the world over.

#### CONSCIENCE AND COMMERCE BOTH FOES TO DRINK.

On June 8, 1899, the same great powers signed a convention extending the principles of this treaty to other parts of Africa, so far as the liquor traffic is concerned, by raising the tax to 52 cents per gallon, a treaty that has been slumbering in the pigeon-holes of the Senate since December 11th. Great Britain is leading in this new policy, constrained thereto by commerce as well as conscience. Rev. Henry Richards, Baptist Missionary in the Congo, in a recent letter to me makes the following statement which we commend to our Congress and Chambers of Commerce:

"WHEN THE EXTRA HEAVY TAX WAS IMPOSED ON FOREIGN SPIRITS IMPORTED INTO WEST AFRICA, THE REGION RECENTLY PURCHASED BY THE ENGLISH GOVERNMENT FROM THE ROYAL NIGER COMPANY, THE TRADERS COMPLAINED THAT THESE HEAVY DUES INTERFERED WITH THE TRADE. THE COLONIAL SECRETARY REPLIED THAT IT WAS THE INTENTION OF THE GOVERNMENT TO DISCOURAGE THE DRINK TRAFFIC, AS IT ULTIMATELY DESTROYED ALL TRADE BY DESTROYING THE POPULATION."

At home as well as abroad the saloon destroys buying power and ultimately the buyers. The trade is an Arab, its hand against every other trade, and every other trade should be against it.

"Great Britain has given us a strange precedent in establishing prohibition in the Soudan, when it had been conquered by Kitchener's victorious abstainers. This prohibition was established partly because the British Generals had made scientific tests proving the pre-eminent value of total abstinence in the tropics; and partly for very shame, that Europeans might not exhibit the chief vice of Christendom in a country whose very savages were abstainers because of their Mohammedan faith. When a Mohammedan sees a man drunk, he says: 'That is a Christian.'"

"Canada, of the same great empire, had long before established prohibition in its Indian territory, and the United States had done likewise, after a century of dishonor; during which the native races of America had been well nigh exterminated by the vices of civilization.

"Only a few days ago the House of Representatives twice voted an anti-saloon

amendment for Hawaii, for which only a mere handful of petitions had asked, the attention of Christian citizenship being absorbed in the eastern conflict, forgetting that the kindred question of saloons in our new island, is a greater issue, which should at least be combined with the other. The Conference Committee reduced the amendment to local option prohibition, but even that is an encouraging precedent, considering how little demand the American people have made for the protection of the natives in our new islands and the nation's honor against the expansion of the American saloon.



MISS MARGARET W. LEITCH.

"After twelve years' work at the doors of Congress in behalf of wholesome laws, I say with confidence that if the men and women of America would repeat the 'display of force'—to use a diplomatic term—by which they drove Brigham Roberts from Congress, they could banish from our new islands, if not all liquor selling, at least its worst feature, the American saloon, the loafing, treating, plotting resort, against which the native races should be protected as we protect minors of like immaturity at home. Even in Alaska, where the sale of liquors to whites has recently been legalized, by a hurried repeal of prohibition, it is still illegal to sell any kind of intoxicants to native races. Why should not so much at least be done in Hawaii and the Philippines? Better still to follow the precedent set in the case of our Indian Territory, and so allow no public traffic in intoxicants in any district where native races are the major portion of the population.

"For the four similar districts, Indian Territory, Alaska, Hawaii and the Philippines, our national government has four different methods of dealing with the liquor traffic, all of which we can and should bring up to the level of the best.

"It came over me with great force a few weeks ago, as I read at the doors of Con-

gress the announcement of this World's Conference of Missions, that almost every hill which the Reform Bureau and its allies are pressing in Congress is really a missionary measure. If we can improve the lax divorce laws proposed for Alaska we shall help the churches there no less than the homes. If we banish the saloons from our army and islands, we shall remove the chief hindrance to missions in our new possessions. By decreasing temptations we shall increase conversions. When Filipino children 'play American,' they stagger. Think you that it will be easy to probe to the very temperate Spanish and Filipino Catholics, who are almost never intoxicated, as abundant witnesses testify, that American Protestantism is better, when in the matter of the drink traffic and drinking usages, most of the Americans they see are worse? If Christian nations have not made 'ten drunkards to one Christian' in Asia, it is largely because we have there met two great total abstinence religions, the Mohammedan and Buddhist, whose adherents number half the race—a conclusive answer to the shallow sophistry that assumes that appetite for intoxicants is as universal and inherent as mankind. Repeatedly missionaries have said to me that Asia is more temperate than Europe or America. The people of the tropics, even when not under total abstinence religions, are usually more temperate than Europeans and Americans. The Army and Navy Journal says that the Filipino lacks 'the American tolerance for drunkenness.' But it is everywhere among native races the old story of vice: 'They first deplore, then pity, then embrace.'

"All Christian nations have shared the fault. The prohibition which has been the fruitage of missions in Hawaii, Madagascar and in parts of South Africa, has been broken down by the commerce of Christian lands, with the consent, if not by the very act of Christian governments. Now that Christian hallots are numerous enough to control, God calls us to make an end of this abomination.

"In such a country as Turkey missionary work is mainly planting the new seed of life in individual souls. But when individuals have been converted in such numbers that Christian convictions have become Christian Nations, then Christians are bound to see that the laws which they as voters make, and the government which they control, shall, in the words of Gladstone, 'make it as hard as possible to do wrong and as easy as possible to do right.' New York and Manila alike are under the control of Christian voters, who can, by the mail box and the ballot box, move the hand of President and Congress. Twenty-seven millions of Christians can counterbalance half a million liquor sellers, if they will, in determining the policy for our new islands.

"And in every Christian nation they can, if they will, remove the saloons from the frontiers of civilization.



"I have looked forward with unspeakable longing to this conference as the time for inaugurating a world crusade in protection of native races against the vices of civilization. It would blot out at the close of the nineteenth century its deepest stain, and fitly inaugurate the twentieth Christian century. British missionary societies have a union committee for the defense of native races. Let us have a similar federation and inaugurate a world movement to create in missionary lands a purer environment, at any rate in lands controlled by Christian votes.

"Almost every Christian nation has some flag containing a cross that calls us as the symbol of Christian civilization to this crusade. But few know that the United States has such a flag. On Sabbath morning, on our ships of war, as the hour of worship approaches, the Stars and Stripes are drawn down, and there is raised to the peak a flag containing the blue cross of our heavenly redemption in a white field of national righteousness. Then 'Old Glory' is drawn up under it, in token of the nation's subordination to Christ as its King; proclaiming in the language of flags what the United States Supreme Court said in 1892: 'This is a Christian nation'; proclaiming in the language of flags that nothing has a right to have our flag float over it in token of protection that is inconsistent with the cross of a Christian civilization."

WHAT CAN BE DONE?

Miss Margaret W. Leitch, Ceylon (American Board): "Those who have spoken this afternoon have brought to us the cry of our suffering brothers and sisters in far-off lands:

"The cry of myriads as of one,  
The voiceless silence of despair  
Is eloquent with awful prayer.

Oh, by the love that loved us all,  
Wake heart and mind to hear their cry,  
Help us to help them lest we die!"

"What makes it possible for these great evils to go on unblinded in heathen lands, especially in those lands under the control of Great Britain and America? The lack of an aroused Christian public sentiment in Christian lands makes it possible. How long shall immense quantities of rum, manufactured in this country, be poured into Africa to curse her people? How long shall hundreds of American frontier saloons in Manila disgrace us in the eyes of the nations and prove an irresistible temptation to our soldiers? How long shall the liquor traffic in Cuba increase under the protection of our flag, and, as George Kenan says, 'cause every American to blush for shame'? How long shall the Hawaiians, formerly total abstainers, be tempted by intoxicating drinks, which are now displayed before them on every hand?

"Just so long as public sentiment in this country makes it possible, and not a day longer.



STRIKE OFF HIS SHACKLES FOR LOFTIER FLIGHT.

After Frank B. Ird, in the "Ruin's Horn."

"This is a government of the people. The men in the halls of the Legislatures and of Congress are not the masters, but the servants of the people. They have their ears to the ground. The Christians of this country form a balance of power. They have but to speak the word and the lawmakers will execute it. But before they speak the word they must bear the words; they must know the facts. Dr. Pierson says: 'Know and you will feel; know and you will give; know and you will pray.' 'As we have sat listening to those who have addressed us this afternoon I am sure that many of us have been wishing that all the delegates to the Conference could have heard these burning words: that ministers all over this country could have heard and could tell out this story; and that newspaper editors could have heard and could give the message wings. Friends, we can make them bear. A full stenographic report will be published of all that has been said at this meeting, and at the meeting held this afternoon in Carnegie Hall; and of all that has been and will be said on this subject in this Conference, including the opening message by ex-President Harrison, the addresses of Dr. Cuyler and Dr. Battersby to-morrow night, and the testimonies of many missionaries

who have sent in written testimonies regarding the traffic in the respective fields. This report will be published in periodical form, and it can be sent to every member of this Conference, to all mission stations abroad, to forty thousand prominent ministers of all denominations throughout the country, and to fifteen thousand editors whose names we have. This important document at a 'cent-a-pound' rates, and within twenty days placed in the hands of these hymen and women. To us here present has come the opportunity of a lifetime. It may be possible for us to do more for God and humanity within the next twenty days in this connection than we have done in our whole lives before. God will do his part. He has, by his Spirit, moved the hearts of those who have spoken. He can, by his Spirit, move the hearts of those who read. Are we willing to enter into partnership with God?

"Thomas Clarkson, when on his way from Cambridge to London to deliver a prize essay on the slave trade, stood alongside of his horse, on a spot which is now marked by an obelisk, and meditated on the heart-rending facts contained in his essay; and at last he said within himself: 'If these things are so, slavery must come to an end.' Turning away from the alluring ca-

reer opening up before him, be consecrated his whole life and all his property to the task of freeing the slaves; and, after thirty years of labor, he lived to see slavery abolished throughout the British possessions. Face to face with this greater slavery—a slavery which enslaves not the bodies merely, but the souls of men—are there not some here who, turning away from the pursuit of honor and ease and wealth, will consecrate their whole lives and all their means to the task of opposing these gigantic evils? We may feel weak and helpless in ourselves, but God can use the weak things. We may be few in number, but, in this great fight, we are not in the minority. 'One with God is a majority.' There may be some one here who can give one thousand dollars to help to circulate the report containing the facts brought out at this meeting. One thousand dollars would put one hundred thousand copies into circulation; five hundred dollars would put fifty thousand copies into circulation; one hundred dollars would put ten thousand copies into the hands of leaders. All checks may be made payable to Rev. Wilbur F. Crafts, and sent to The Reform Bureau, Washington, D. C., in trust for this particular object. Receipts will be returned to all donors and an audited cash statement will be prepared and published, and copies sent to all donors at the close of this special effort. I trust that many will order copies to be circulated among their friends. If these traffics in opium and strong drink go on unchecked, do you think that God will never call us to account? As sure as there is a God in heaven, he will call us to account. The government of God is just; the government of God is retributive.

"If these soul-destroying traffics go on, he will call this nation to account; he will call every individual in the nation to account; he will hold us responsible not merely for what we are doing, but for all we might do. Shall we not, this afternoon, look up in his face, 'whom having not seen, we love,' and ask him what he would like to have us do? And shall we not say to him in humble consecration, 'Lord Jesus, it may be only a little that I can do to show my love to thee, but by the grace it will be my best, my uttermost. By the grace I will do it at once. Amen.'"

#### THE HAWAIIAN ANTI-SALOON AMENDMENT.

(Hon. C. E. Littlefield, M. C. of Maine, who drew the anti-saloon amendment, introduced by Hon. F. H. Gillett, M. C., at the request of The Reform Bureau, has furnished us this statement of the case, which is valuable, even though the Conference Committee cut the amendment down to local option.)

The amendment to the Hawaiian bill, which the House passed, simply prohibits saloons for the sale of intoxicating liquors.

I do not understand that there is any great difference of opinion upon the proposition that the liquor traffic is productive of great and manifold evils. As to the propriety of restraining and restricting the sale of intoxicating liquor upon both moral and economic ground, there does not appear to be any serious question. The only question is as to the most effective method. No reasonable person contends that prohibitory liquor laws can absolutely eliminate the traffic, any more than laws prohibiting and punishing the commission of crimes are expected to entirely eliminate the crimes prohibited and punished. The object sought to be accomplished is to reduce to the narrowest possible limit the commission of crimes. Legislation against the liquor traffic has the same end in view, is by no means one not open to argument.

The amendment to the Hawaiian bill is a very conservative proposition. What advantageous purpose in the development of our civilization a saloon for the sale of intoxicating liquor can subserve, it is difficult to imagine. Nearly every one who uses intoxicating liquors as a beverage, concedes that saloons for the sale of intoxicating liquors have no redeeming features, and are entirely injurious. Sixteen nations, in 1892, entered into a convention by treaty, by which the sale, importation and manufacture of distilled liquor is to be absolutely prohibited in an extensive defined district of Africa. The reason for these provisions is clearly stated in Article XC. of the treaty:

"Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquor subjects the native population, etc."

The use of distilled liquors, at least by all native tribes, has by common experience been demonstrated to be very injurious to them. The United States is a party to this treaty or convention.

To prohibit the sale to, or use by, native races seems to be the settled policy of civilization. Contact with civilization appears in this particular to distribute vice faster than it disseminates virtue.

Under these circumstances it could hardly be thought improper for the United States to declare a similar policy in regard to its new possessions, especially in those lands where the native tribes very largely predominate. It has for a long time been deemed both wise and prudent to prohibit the sale of intoxicating liquor to the Indians, the wards of the nation.

While the amendment does not absolutely prohibit the sale of intoxicating liquors, it is thought that an effort to eliminate the saloon will be a long step in the right direction.

#### WHAT CONGRESS SHOULD DO AT THE CROSSING OF CENTURIES.

Petitions, letters, personal interviews, are good, better, best, as agencies for securing such legislation as is suggested



HON. C. E. LITTLEFIELD, M. C.

on pp. 4, 15, 16. The passage of these noble laws would be the best centennial celebration. Let deputations be appointed jointly by Ministers' Meetings, W. C. T. U., Y. M. C. A., C. E., and other bodies in each town, especially those in which or near which any Congressman or Senator resides, to call upon him before his departure for Congress (in December)—if possible, before election; at latest in the holiday recess. Let petitions be voted (see p. 16) or signed by individual names (see p. 1) and followed up with a volley of letters. Let the papers be watched and when the battle for a good bill is close at hand, let ten leading men in each town be asked to join in a telegram in its support, such as, 'We ask abolition of saloons in our army and islands.' Five thousand such chain shots would carry almost any bill. In a 'Government of the People' constituents are as much bound to write letters as Congressmen are to write laws. The mail box is the only reliable organ of public opinion on all topics except the one issue on which alone the ballot box speaks decisively.

#### DEADLY EFFECT OF DRINK IN THE TROPICS—IMPORTANT EXPERIMENTS BY THE BRITISH ARMY.

The fight on drink in the British army is one of peculiar interest at this time, as the same men who have been leading the army temperance movement for years are the very men who are in charge of affairs in South Africa.

It was Lord Roberts himself who put the Army Temperance Association on its feet in India thirty years ago and was its executive officer as long as he remained in that country.

When Lord Roberts was recalled from India, General Sir George White, the hero of Ladysmith, became his successor, both as commander of the Indian army and as executive of the Army Temperance Association.

As a result of the efforts of these two men, the Army Temperance Association of



India now has more than twenty thousand members, one-third of the entire force. Another result has been a remarkable difference between the petty offenses and admissions to the hospitals of the abstaining soldiers and the tipplers. I compile from the official returns of the Indian army the report of representative year:

THE EFFECT OF ARMY ABSTINENCE IN INDIA.

Year 1898—	Members	
	Army Temp. Ass'n.	Non-Mem. bers.
Number soldiers included in return .....	18,663	48,842
Convictions by court martial, per 1,000.....	4.12	36.38
Summary punishments for insubordination, per 1,000.....	39.70	92.32
Admissions to hospital, per 1,000 .....	209	302

A partial list of the British generals who are now in the public eye and who at the same time have been active in the organization of this Association in the home army comprises nearly the whole list. Among those who are actual officers of the Association are:

- LORD WOLSELEY, Commander-in-Chief.
- FIELD MARSHAL LORD ROBERTS.
- GENERAL SIR GEORGE WHITE.
- GENERAL LORD METHUEN.
- GENERAL SIR CHARLES WARREN.
- GENERAL J. KELLY-KENNY.
- GENERAL SIR W. F. GATCREE.
- GENERAL SIR R. H. BULLACE.

The list of Vice Presidents of this Association comprises SEVENTY-THREE OF THE LEADING GENERALS OF THE BRITISH ARMY.

At the annual meeting in March last, General White presided and in his address said:

I would like, here from the platform, and in the presence of the Secretary of War, to thank you men for the efforts you have made in this cause, AND FOR THE ATTACKS YOU HAVE MADE ON THE ARMY'S BESETTING SIN—DRINK.

On the same occasion, Lord Lansdowne, Secretary of State for War, made a vigorous address in behalf of the Association's work.

In India the Association is as much a part of the army equipment as the army wagons. The government furnishes tents, furniture, transportation free, and supplies at cost.

In England the movement is also making much headway against antiquated ideas. The government, though not officially recognizing it, extends its facilities for its work and gives it a grant of \$2,500 a year besides.

The old-fashioned element, however, is still sufficiently strong in the army to retain the canteen at the barracks, but they are gradually dying off and taking their places in history, along with the gentle-

men who believed that the earth was flat.—W. E. Johnson, letter from London in New Voice.

LORD ROBERTS AGAINST THE ARMY CANTEEN.

Hon. William S. Caine, M. P., of England, on October 20, 1898, stated that Lord Roberts, commander-in-chief, had said to him that one-third of the British army in India who are abstainers, furnish two thousand more effective troops than the other two-thirds, who are not abstainers.

LATEST WORD FROM LORD ROBERTS ON TEMPERANCE.

London, May 14, 1900.—At the annual meeting of the Army Temperance Association to-day, General Sir George White presiding, a letter was read from Lord Roberts, who wrote:

"There never was a more temperate army than that which marched under my command from the Modder River to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign when they see how splendidly our temperance men have borne up against the hardships and dangers they have had to face."—Washington Post, May 13, 1900.

SHALL IT BE ANOTHER CENTURY OF DISHONOR?

Our country's shame in permitting greedy liquor sellers to destroy native races, which began with our own Indians, was renewed, after a check in the prohibitory law of Indian Territory and Alaska, in the repeal of Alaska prohibition by the last Congress, at the request of Bliss and Gage, of the Cabinet, and with the "approval" of the President. The first governor of Guam banished both saloons and friars, but was shortly resigned from office. The story of the "expansion" of the American liquor traffic in Cuba and Porto Rico we shall gather for later use, but the following letter of General Shafter shows that if he had not been overruled our policy would have been like Kitchener's in the Soudan.

POLICY OF OUR FIRST MILITARY GOVERNOR IN CUBA.

"I have absolutely prohibited the sale of liquor, or the opening of saloons in the city of Santiago, and have refused permission for cargoes of beer to come from the states here."

Santiago, Cuba, July 30, 1898.

WM. H. SHAFER,

Major General U. S. Vol. Commanding.

The overruling of this order is the greatest "Cuban Scandal."

There seems to be an impression growing in favor daily that any law that can not be enforced easily should not be enforced. This is a most villainous disease, and it is creeping into the body politic of this country, and may, if it has not already, lead to most disastrous results for the nation.—Brooklyn Times.

# BEER, BULLETS, BIBLES.

A nation, nominally Christian, professing to accept a divinely appointed mission to a benighted nation beyond the seas, and assuming that it has, providentially, been called to be the guardian of a people incapable of developing its own Christian civilization, uses, as its missionaries, Beer and Bullets, and "not" Bibles.

The Christian Church utters but feeble, if any, protest, and appears to be blind except to visions of military and political glory.

My protest may be without force, but I place it on record.

May God save our nation from itself, its own worst enemy.

HENRY B. METCALF.

BLOT OUT OUR ISLAND SALOONS.

Rev. Theodore L. Cuyler, D.D., Brooklyn, (New York Times reporter):

As Rev. Dr. Theodore L. Cuyler stepped forward he was greeted with a burst of applause that was hardly surpassed by that with which President McKinley was received on the opening night. This was repeated several times at telling points in his address, but the old minister paid no attention, would not permit himself to be interrupted, and the handclapping soon ceased, lest some of his words be lost, and many of them were.

"Fellow soldiers for Christ, all hail!" he shouted as he began. "This Conference, on which God has poured eight days of sunshine, has worked on many of the problems of the advancement of the kingdom of Christ, but there is another problem, very important, on which I have been asked to address you to-night; and, although it is not allowed to present resolutions to this Conference, if I were to do so I would phrase one something like this: 'Whereas, one of the most serious obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; Resolved, that our Christianity needs a little more Christianizing at the core,' and I am sure that our beloved and honored Christian statesman, ex-President Harrison, would second this resolution.

"For how many years have ships from Christian ports carried missionaries in the cabin and rum and firearms and opium in the hold? Even Britain and America have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

"Four years ago the Christian chief of

Sechuanaland went to London on an extraordinary mission. He went there to tell what he had made a prohibitive law for his tempted subjects, who are negroes, and he said that the principal difficulty he had with it was the smuggling in of liquor by British subjects, and he implored Her Majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian Queen imploring her people not to poison his own nation.

"We have something nearer home than that. Of all the honored heads of mission work who have been here upon the platform, none has been looked upon with more reverence than John G. Paton, of the New Hebrides. No one since Livingstone went from his knees to God's throne in Africa has been more revered than he. My old friend Paton came here a few years ago. What for? To implore the American Government, yours and mine, to prohibit the importation of whisky and firearms among the new Christians of the New Hebrides. The cross had saved them from cannibalism, but the question was, Could they be saved from the importations of Christian America?

"I am coming home closer than that. All political subjects are properly quarantined in this Conference and you may be certain I am not going to bandle the hot potato of the Philippine problem in any of its political aspects; but whatever the future relations of our country shall be to those multitudes of human beings, we are, now, before God and before man, responsible for their condition as much as any mother in that gallery is for the child that she kissed good night in the crib.

"If there is anything a true American adores next to his Bible, it is the blessed old Stars and Stripes. But, mark ye! it is a most terrible truth that that flag, 'Old Glory,' as it is called here, floats to-night over about four hundred American drinking dens—slaughter houses of body and soul—in the town of Manila. (Cries of 'Shame, shame!')

"Yes, shame, shame, shame!" thundered Dr. Cuyler, as he continued; "and if the flag must float over saloons, then for heaven's sake hang it at half-mast.

"What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest blot on our national escutcheon. If that same pen can be found to-day in the President's mansion, and our honored President with the same dashing stroke will extinguish this most terrible stigma on our character and our Christianity, we will give him a shout that will make the ovation he received on this platform last Saturday night appear but the murmur of a zephyr.

"I have spoken freely about our beloved country on the same principle as Randolph of Roanoke, who said: 'I never let anybody abuse Virginia but myself.'

"Let this great Conference send a protest to all Christian peoples, imploring them to prohibit the importation of alcoholic intoxicants among these temptable native races of the earth.

"Eight years ago sixteen nations, our own among them, I am happy to say, enacted a treaty forbidding the introduction of alcoholic drinks in the Congo country of Africa. All right. That established a principle. Now, what we want to do is to make an enlargement of it. This Conference should ask, should implore, the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children. I implore you, good friends, to use your influence with pen, press and tongue, to carry out this great proposal."



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#### EDITORIAL OPINIONS OF MANILA SALOONS.

(New York Observer.)

The scorching, blistering shame is the mere introduction of the liquor traffic into the island. Example counts more with inferior races than does precept and the prevalence of the drink habit in the army of occupation, even if confined to that army, would counteract a multitude of good influences. . . . The crime we are thus committing is the more heinous, because we have, under the plea of civilizing and moralizing them, constituted ourselves the guardians of the Filipinos. Yet while treating them as wards to be protected against political dangers, we leave them a prey to the American saloon-keeper. It is a shameful situation, the more because the islands are under military rule, and that the military authority which licenses the liquor

traffic there by a mere order, can by a similar order suppress it.

(United Presbyterian.)

The proof appears to be conclusive that the occupation of Manila by our army has been followed by an enormous sale of intoxicating liquors and a corresponding amount of drunkenness. Allowance may be made for the exaggeration of correspondents, but there remains abundant proof that the American saloon has gone with the American army, and that both in the army and out of it there is an immense amount of drunkenness. This is a crime for which we can not escape the responsibility, a crime against our own soldiers, and a crime against the Filipinos.

(Buffalo Express.)

We are informed by persons who have come here from there that before the American advent there were but two saloons in Manila, and drunkenness on the streets was so rare that many of the natives hardly knew its symptoms. Now there are some four hundred saloons, and the streets have somewhat the characteristics of a Western "tough town." We don't know what excuse there can be for permitting this. The American Governor-General has practically absolute power. He was able to prohibit the entrance of Chinese into the islands and to prohibit the importation of arms or any other article of commerce which it seemed wise to keep out. He can send around to a newspaper office and order it to retract what it has published, or suspend, and he has recently done so. If he has this authority, he could also forbid the importation of liquors and the establishment of saloons.

#### IT IS TIME TO CRY: HALT.

(Christian Work, New York.)

The more the status of the liquor question in the Philippines is studied, the more disgraceful the situation becomes. And just why the traffic is allowed, to the corruption and demoralization of the natives—will some one tell us? . . . It is time to cry "Halt" upon this whole business, and the order ought to go out from Washington with electric speed. Meantime, is the moral sense of the people dead, or is it simply taking a nap? If the latter, it is high time to awake.

#### OUR NATIONAL HUMILIATION.

(Pittsburg Christian Advocate.)

Church and temperance organizations are moving vigorously for the protection of the people in our newly acquired territories against the curse of strong drink. More than anything else, this accursed thing worked to debase and destroy the American Indians; and now we—that is to say, the promoters of the rum traffic, with the permission of our Government—are doing



all we can to carry this curse, with all its blighting effects, into the islands lately come under our control. While Christian people are sending men and money to civilize, educate and elevate these peoples, the agents of evil are doing their utmost to debase them. It is an awful commentary on the depravity and greed of human nature. The hand of authority should somehow be laid on these conscienceless wretches, and their deadly work stopped. The Government can do it, and should do it; and the people should stir up the Government to its duty.

**LIQUOR EXPORTS HURT OTHER TRADE.**

(New Voice.)

This appalling increase (in liquor exports to Manila) is the more significant in the light of the fact that in many of the staple articles of trade the exports have decreased.

Vice-President Morton, of the Santa Fe Railroad, says:

"The acquisition of the Philippines is not greatly increasing our trade across the Pacific. Year before last our exports to Manila were \$200,000 and last year they were \$400,000, but the increase was greatly made up of the liquid traffic from Milwaukee and that country up there. Beer follows the flag."

(Minneapolis Times.)

If one picks up an American paper published at the metropolis of the Philippines he finds that practically all the advertisements set forth the attractions of saloons and the virtues of numerous brands of American beer and whisky.

**"THE SALOON MUST GO!"**

Opinion of the U. S. Supreme Court.

In the case of *Crowley vs. Christensen*, 137 U. S. 90, 91, the Court said:

It is urged that, as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation.

There is in this position an assumption of a fact which does not exist, that when the liquors are taken in excess the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in self-abasement, which it creates. But, as it leads to neglect of business, and waste of property, and general demoralization, it affects those who are immediately connected with and dependent upon him.

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery

to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.

**SOLDIERS AND MISSIONARIES.**

In an address at the Fifth Avenue Presbyterian Church, New York City, Lieutenant E. W. Hearne, of the Fifty-first Iowa Volunteers, lately returned from Manila, said:

The Filipinos while pagans and semi-civilized, are moral and sober. They first learn of Christianity from the profane sailor, and when they see immense numbers of drunken, profane and immoral soldiers representing this country, they have little respect for the religion they profess. "It that is your religion," they say, "we prefer our own."

Mr. W. B. Miller, who has charge of the army and navy work of the Young Men's Christian Association, in speaking of the campaign in the Philippines, said:

So great was the effect of the drunkenness and irreverence of the American soldier in the Philippines that one man writing to me from Manila said that two missionaries gave up their work among the natives and went to work on the army. They realized the uselessness of their work when there was an immoral and drunken army representing this country on hand. One drunken soldier can do more evil than two missionaries can undo. The sending of whisky and questionable things to Manila is not a badge of honor to this country.

Have the facts, stranger than fiction, that you have read in this paper, stirred you to righteous indignation? Have the remedies suggested encouraged you to action? Will you not then help to arouse and encourage others by sending many copies of this paper to ministers, editors and other leaders, at one cent each, postpaid, which is less than cost? Can we not make even statesmen and merchants see that commerce and conscience both call us to England's new policy of discouraging the trade that robs all others? You may designate to whom the copies you pay for shall be sent. Shall it be to officers of the Y. M. C. A., or W. C. T. U., or C. E., or to preachers of your denomination or members of your own profession?

The testimonies in this paper and many more have been put in book form by Dr. and Mrs. Wilbur F. Crafts, and the Misses Mary and Margaret W. Leitch, and published by Revell at 75 cents in cloth, 35 cents in paper. Orders may be sent to The Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C. Who will put the book in a hundred or a thousand libraries at cost?

Apply with stamp, to Rev. J. F. Hill, Penn Building, Pittsburgh, for a powerful leaflet on "The Relation of Temperance to Missions."

**LETTER TO THE PRESIDENT, FROM THE PRESBYTERIAN GENERAL ASSEMBLY.**

Pittsburgh, December 27, 1899.

Hon. William McKinley, President of the United States, Washington, D. C.:

Mr. President—This communication is sent to you in pursuance of the following action of the General Assembly of the Presbyterian Church in the United States of America:

Resolved, That this General Assembly, having heard with pain and indignation of the unholly activity of brewers and distillers, in introducing alcoholic liquors into the territory newly acquired by this nation, instruct its Permanent Committee on Temperance to investigate existing conditions, and, if it be deemed wise, to address, in the name of the Presbyterian Church in the United States of America, the President of our republic, asking the exercise of his power for the prevention of the great wrong.

The unfurling of our national flag should be to those peoples the pledge of the starting of influences that shall be elevating and in every way beneficent. And surely the hope of such results seems justified in view of our avowal of purely disinterested and philanthropic motives in entering on the recent conflict with Spain.

<p><b>MAIL BOX REFERENCE.</b></p> <p>Unreserved favors abolition of saloons in our Army and Islands.</p> <p>Write Name and Residence.</p> <p>.....</p> <p>Please send petition or letter, or at least above ballot, at once, by mail or telegraph, to your Congressman, and duplicates to your two Senators and the president.</p>
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LIST OF COMMITTEES  
OF  
THE SENATE OF THE UNITED STATES  
FOR THE  
FIFTY-SIXTH CONGRESS, SECOND SESSION.

DECEMBER 17, 1900.

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Dolliver.  
Bate.  
Money.  
Heitfeld.  
Allen.

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JAN 10 1901  
MR. SPEER.

Let us elect great and good Laws for the New Century by Petitions and Letters.

# TWENTIETH CENTURY QUARTERLY.

FOR WINTER QUARTER, DECEMBER 21 TO MARCH 21.

Third Series, Vol. 3, No. 1. WASHINGTON, D. C., DECEMBER 21, 1900. Terms, 50 Cents per Year.

Entered in Washington, D. C., Post-Office as second-class matter. Issued Quarterly. Publication Office, 210 Delaware Avenue, n. e., Washington, D. C. Rev. W. F. Crafts, Editor and Publisher. Organ of The Reform Bureau, Washington, D. C. Every membership fee includes payment for this Quarterly. See last page for terms of membership.

## PROTECTION OF NATIVE RACES.

The relation of the great Christian nation to weaker people is first on the docket in the court of conscience in all the continents. On the surface it seems to be a battle of conscience against commerce, but Great Britain, the most experienced of colonizing powers, is beginning to recognize that commerce no less than conscience calls for the abolition not alone of slavery but also of the kindred traffics in liquors and opium. She is finding her opium revenue costly not only in the lethargy and hatred it has promoted in China, but also in the criticisms it has prompted in rival nations, which have affected the public opinion of the world, a force to be reckoned with in this age of popular government no less than armies and navies. Our own nation, a novice in colonizing, has thus far not profited by the mistakes, nor studied the new policies of other powers as to the drink and opium traffics among native races.

Christian nations are no doubt bound to bring China to order, and every other country which lacks humane and efficient government. But Christian citizens meantime must bring their own nations to justice. When that is done the traffics in liquors and opium will follow the abolished slave trade to the limbo of crime against civilization. They will speedily if all our Christian forces are mobilized for this crusade. The temperance organizations, which form but a thin line of skirmishers, including less than one in a hundred of the church members, should be re-enforced by the larger missionary societies, which must soon recognize that temperance work is a branch of missions, home and foreign; and pastors must also marshal on the firing line the main army of the Church of God by seeing to it that temperance work at home and abroad is made an organized part of regular church work.

## A WORLD CRUSADE LED BY THE PULPIT.

[From speech of Ex-Senator H. W. Blair.]

It is the business, as well as the inclination, of the American pulpit to be right and to be aggressive. The pulpit was the real leader of the people up to and through the Revolutionary War. Giving due credit to all other men, organizations and agencies ever since the Revolutionary War and today, the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press and all other agencies for good. With this power goes corresponding responsibility. If in the future the temperance reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.

The past has been full of emotion and discussion. Whether the future shall be but a repetition of the past depends upon another question—to wit, whether the Temperance Reform can be put upon a business basis—like the missionary and educational institutions of the Church.

There was a time when the churches did nothing toward foreign missions, and, of course, there were no missions. The pulpit changed all that. The clergy created the missionary societies, and preached the Christian duty of their maintenance, and now the whole world is familiar with the story.

More than half of the human race are under the control of governments founded upon the Christian faith, and it would not be many years before that faith would dominate the world if the pulpit would do for the temperance cause what it already has done for the cause of missions at home and abroad.

I believe that a world-embracing plan of action is necessary, and that all the great agencies of Christian civilization should combine and co-operate with each other like allied armies in continental wars. It was thus that the African slave trade was swept from the earth, and inasmuch as alcohol is now an article of universal production, interchange and consumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations that public sentiment and governmental action covering the whole world, which we strive for with a special sense of responsibility in our own country.

*If the pulpit would unite for the promotion of this great cause, and would make it a part of their primary work, support it by regular presentation to their congregations, calling for contributions to its support, until they come to be as much a part of Christian voluntary taxation to be enforced by a sense of duty, as is the case with missionary and Bible societies and other general causes, the support of which is recognized to be obligatory upon all who claim to live a practical Christian life, the future of the Temperance Movement would be as sure as the triumph of the Gospel by the same eternal word of God.*

## THE BROADER VIEW OF CHRISTMAS.

“Christ is prophet, priest and king. Let us not champion any one of these offices as if it were all, always harping on ‘the words of Jesus,’ as if he were only a prophet; or always of his death, as if he were only a priest; or talking only of the Christianizing of society, as if he were only a king. Let us behold and proclaim him as prophet, priest and king.”

#### A WORTHY CELEBRATION OF THE NEW CENTURY.

No Christian celebration of the completion of nineteen Christian centuries has yet been arranged. Could there be a fitter one than the general adoption, by separate and joint action of the great nations of the world, of the new policy of civilization, in which Great Britain is leading, the policy of prohibition for native races, in the interest of commerce as well as conscience, since the liquor traffic among child races, even more manifestly than in civilized lands, injures all other trades by producing poverty, disease and death.

#### A BETTER ENVIRONMENT FOR CHILDREN AND CHILD RACES.

Science has made too much of environment, but the church has made too little. Science, in the sophomoric era of evolution, spoke of environment as almost omnipotent; but the church makes a greater mistake in almost ignoring it as if it were impotent. Imagine a farmer giving his labor exclusively to planting seeds, making no effort to create a favorable environment for his plants by fencing out the cattle that will otherwise trample them under foot, and ignoring the weeds that will overshadow them, and then calling conventions after harvest to solve the mystery, why his plants are so few and small.

In this age of cities it is to be expected that conversions will decrease if we allow needless temptations about our youth to increase, such as foul pictures, corrupt literature, leprosy shows, gambling slot machines, saloons, and Sabbath breaking. Instead of putting around our boys and girls a fence of favorable environment, we allow the devil to put about them a circle of fire; and then we wonder that they wither. *We are trying to raise saints in hell.* While the churches are anxiously asking why conversions are decreasing we would like to write on the sky, as the message for the hour at home and abroad, ENVIRONMENT AFFECTS CONVERSION BEFORE AND AFTER."

When missionaries tell us that "Christian nations are making ten drunkards to one Christian," and when they also say that we could multiply conversions by ten if we could first subtract the saloon, it would seem hardly less than a self-evident mathematical axiom that missionary and temperance societies ought to unite actively in this country, as they have in England, to marshal Christian citizenship for the swift overthrow of the liquor

traffic among native races. To create a more favorable moral environment is the supreme mission of government, at home and abroad.

Let the missionaries cease their vain effort to separate the Christians that sent them from the citizens that permit the rum and opium to be sent, and in prophetic indignation *awake Christian citizenship to prohibit this slaughter of native races.*

Christian citizenship can certainly dictate the policies of Great Britain and the United States, whose united leadership in such a case would almost certainly be followed by all others of the sixteen great nations that dominate the world, and that have already twice adopted in treaties the principle that the native races should be protected against the vices of civilization.

#### THE OPIUM CURSE IN CHINA.

J. Hudson Taylor, Superintendent China Inland Mission.

(Extracts from addresses delivered at the Centenary Conference of the Protestant Missions of the World, held in Exeter Hall, London, 1888. See report of same (Revel), vol. 1, pp. 75 and 132.)

When we look back to eighty years of missionary labor (in China) and compare it with the results of eighty years of commercial labor, I am afraid our brows must be covered with shame and our hearts filled with sorrow. After eighty years of missionary labor we are thankful for thirty-two thousand communicants; after eighty years of commercial labor there are one hundred and fifty million of the Chinese who are either personally smokers of the opium or sufferers from the opium vice of husband or wife, father or mother, or some relative. You may go through China, and you will find thousands—I can safely say, tens of thousands—of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.

Oh, the evils of opium! The slave trade was bad; the drink is bad; the licensing of vice is bad, but the opium traffic is the sum of all villainies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it demoralizes more sad lives than all the licensing systems in the world. Will you not pray, my friends?—I entreat you to pray to the mighty God that He will bring this great evil to an end.

We do not ask that the queen and Government of England shall not be the producers of opium. The Indian government has taken this ground: that it has the right to prevent the production of opium except at the government factories. Let it add to that that it shall not be produced at the government factories, and we ask no more.

#### CHINESE PROHIBITORY LAWS.

In response to an inquiry, the Chinese Minister at Washington, Wu Ting Fang, sends up this statement: "Imperial edicts against liquors have been so common in China from the remotest times that I need to mention only a few of them. Emperor Yu, of the Hsia dynasty, had a particular distaste for wines of a delicious flavor owing to their insidious nature, Emperor Cheng, of the Chow dynasty, issued a strong edict against the use of wine, which has remained to the present day a classic of the Chinese language, much admired by scholars. The laws of the Han dynasty prohibited the use of wines and liquors except upon occasions of national rejoicing and festivities. Emperor Chaotieh, of the Han dynasty, made it unlawful even to make wine."

#### THE BEER INVASION OF JAPAN.

Miss. H. Parmelee (Maebashi, American Board, 1877).—The Japanese have long had "sake," but now they have all sorts of beer and distilled liquors imported from this country and from Germany, and they have obtained from Germany instructors in the art of making beer, and they are teaching the Japanese now how to make their own beer, and as you travel through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer hall was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer hall amounted to thousands of glasses, and within two weeks' time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan.



STATISTIC OF LIQUOR CONSUMPTION, 1898.

[From British Parliamentary Report, Feb. 18, 1900.]

Countries.	Wine.	Beer.	Spirits.	Total.
Canada.....	0.10	4.32	0.73	5.20
Australasia.....	1.26	12.72	0.91	14.89
United States.....	0.28	15.64	1.10	17.02
Great Britain.....	0.49	36.29	1.23	40.01
Germany.....	0.92	32.53	2.23	35.67
France.....	29.58	6.99	2.46	38.66

"The United Kingdom derives a larger proportion of its national revenue from the taxation of alcoholic liquors than any other country, the proportion (36 per cent.) being twice as great as in either France (19) or Germany (18)." The United States' percentage, 28, ranks next to Great Britain, a serious obstacle to prohibition when it is considered in the concrete that the large national fund that has prompted our unprecedented generosity in pensions has been chiefly liquor revenue. About half this revenue in all four countries named comes from the distilled liquors. Of wine France, with thirty-eight millions of people, consumed eight times as much as Great Britain, Germany and the United States, with one hundred and sixty millions of inhabitants. France also consumes, as above table shows, more distilled liquors or "spirits" than any country of the four, refuting the theory that wine displaces the harder liquors. Germany refutes a similar fallacy as to beer, for it ranks next to France in per capita consumption of hard liquors. Beer consumption has increased in all four countries since 1895. Let it be noted in above table that Canada consumes about one-fourth as much of intoxicants per capita as the United States, and Australasia only three-fourths as much as we do. "The tendency (of Canada) to decrease (in the consumption of all alcoholic beverages) is perhaps more remarkable in view of the directly contrary tendency in most other countries, with the exceptions, perhaps, of the United States." It is to be feared that we are hardly entitled to the compliment since our consumption of intoxicants increased from four gallons per capita in 1840 to eighteen in 1892, and, having fallen to sixteen in 1893, apparently through the influence of "hard times," has increased again with "prosperity" to nearly the high water mark of 1892. Rev. J. S. Dennis, D. D., author of "Christian Missions and Social Progress," declares, after wide investigation, that the consumption and consequences of drink are increasing the world over, especially on the frontiers of civilization, where the total abstinence p t

upon half the world by heathen religions, is being broken down by selfish merchants of Christendom, with the permission of Christian governments, for which Christian citizens are responsible, and in whose ears these facts should ring like firebells. These Christian citizens can put out these fires of hell whenever they will. Why not do it by way of inaugurating a new Christian century?

Please send us names of men and women interested in any reform movement, and tell us what it is. Also send to such reform literature marked; this paper if you see anything worth marking.

THEMES FOR 20TH CENTURY CELEBRATION.

HOW ARE  
WOMEN  
AND THE  
CHILDREN

BETTER OFF IN CHRISTIAN LANDS  
THAN IN ANCIENT PAGAN EUROPE  
AND IN MODERN HEATHEN ASIA

AND HOW  
ARE OUR  
BUSINESS  
CUSTOMS  
AND OUR  
PLEASURES  
AND OUR  
POLITICS  
NOBLER?

PATRIOTIC STUDIES.

The Bureau's Topic-a-Month Course of Patriotic Studies is being widely adopted by W. C. T. U., Y. M. C. A., and by various clubs. The themes are: January, Education; February, Municipal Reform; March, Immigration; April, The Sabbath; May, Labor; June, Marriage and Divorce; July, National Reforms; August, Purity; September, Gambling; October, Criminology; November, Temperance; December, Charity.

PURITY CRUSADE.

Nearly all railroads rule out of their trains and news rooms police gazettes and Frenchy periodicals, which should be reported to the President of the railway company (not to any lesser officer) whenever found for sale on railway premises. Ask news dealers on the streets to come up to at least the railway standard, and petition the Postmaster General to keep the mails clean also.

OBSCENITY DEFINED.

Judge Benedict, of New York: "It is within the law if it would suggest impure and libidinous thoughts in the young and inexperienced."

Judge Gildersleeve, of New York: "The test you apply is this: Look at this picture and say whether or not, in your judgment, its tendency is to create lewd ideas or to corrupt and deprave the minds of persons open to such impressions."

Mr. Justice Brady: "If its effect be to excite improper emotions and inward thoughts; if it suggests an impure sense or is liable to produce a depraved state or condition of mind, or it is treated in such a way as to arouse improper passion, then it would be indecent under our law as declared."

Your Mayor is absolute king of all shows in streets and theatres, including bill boards. Ask him for moral street cleaning.

Whenever a magazine or paper offends against purity in advertising pictures or otherwise, send brief courteous protest to publisher.

OUR TWENTIETH CENTURY CRUSADE.

To many people it seems a chimerical dream to talk of uprooting the traffics in liquors and opium among native races. But in fact the crusade has already marched three successful stages toward victory. The first stage is the treaty made by sixteen leading nations in 1892 for the suppression of the traffics in liquor, firearms and slaves in the Congo region. Although it is extremely difficult to enforce such a law in such a country, the general testimony of missionaries is that it has been of great benefit, and that the part of Africa so protected presents a most favorable contrast to adjacent portions not under prohibition. That treaty has taken us over the most difficult stage of all—the first step that costs. In that action the principle is admitted, the precedent established, whose logical expansion will save from these curses all the native races of the world. It has already been expanded somewhat in a treaty made in 1899. That is the second stage. We shall carry petitions, now being gathered—let every one lend a hand—to those sixteen nations, asking for a worldwide expansion of that treaty. The recent abolition of the Siberian exile system is a fresh proof that a nation may be shamed out of a wrong course by the general disapproval of mankind.

**MAKE AN EFFORT TO SECURE A RATIFICATION OF THE TREATY NOW PENDING.**

Let every Christian man (and woman) in the United States to whom this word comes before March 4, 1901, stop right here and write brief, courteous letters to both of the Senators from his State, unless he can call upon one or both of them—if with a deputation so much the better—urging that the United States Senate shall ratify the treaty prepared in an official temperance convention of great nations for the protection of a zone of Central America against imported liquors by an increase of the tax from about 10 cents to about 52 cents per gallon, the last named sum being considered prohibitory for the poor natives. Whether adequate or not the treaty is a step in the right direction, the most advanced step taken in the international restriction of the liquor traffic, begun in 1890.

In an official letter to The Reform Bureau, Washington, D. C., from the Department of Foreign Affairs of the Congo Free State, dated October 20, 1900, the following are named as the governments that had ratified the international treaty of 1899: Germany, Belgium, Spain, Congo Free State, French Republic, Great Britain, Italy, Holland, Portugal, Russia, Sweden and Norway, Turkey. Our own government is the only one of first rank that has not ratified. As in 1890-92, the Moslems and the monarchies have gone before us.

It would be sufficient to say: "Hon. —, Dear Sir: We hope you will do your utmost to secure ratification by the Senate at an early day of the pending treaty for the restriction of the liquor traffic in Africa." If every one to whom this message will come will devote four mints and four cents to these two letters to their Senators, the ratification will almost surely be secured, and millions of our brothers in Africa will be saved from the destruction of body and soul.

**DR. JOHN G. PATON'S PLEA.**  
INTERNATIONAL AGREEMENT PROPOSED BY GREAT BRITAIN FOR PACIFIC ISLANDS.

[This is the agreement Dr. John Paton asks us to adopt with other nations or separately as England has done.]

Any subject of the contracting powers who shall give, sell, or otherwise supply, or shall aid or abet the giving, selling, or otherwise supplying to any native any arms, ammunition, explosive substance, or intoxicating liquor, shall be guilty of an offense against this declaration.

An offense against this declaration

shall be punishable by imprisonment not exceeding three months, with or without hard labor, or a fine not exceeding £10, or both.

In addition to such punishment all articles of a similar nature to those in respect of which an offense has been committed found in the possession of the offender, may be declared forfeited to the contracting power to whose nation the offender belongs.

**FOR PROTECTION OF NEW HEBRIDES AND OTHER ISLANDS.**

*Let individuals and associations and public meetings in the United States send petitions in duplicate "To the President of the United States," "To the U. S. Senate," and "To the U. S. House of Representatives," saying to each in substance, "We petition you to place American traders in the New Hebrides and other Pacific Islands under the same prohibitions as to the sale of liquors, opium and firearms to the natives that the British Government enforces upon its traders."* (Let a like petition be sent by Christian citizens in France and Germany to their own governments.)

**AND ESPECIALLY, LET INFLUENTIAL DEPUTATIONS BE SENT TO SENATORS AND CONGRESSMEN BY THEIR CONSTITUENTS WHEN THEY ARE AT HOME.**

**TEMPERANCE WORK AT HOME.**

Let no one think we are neglecting saloons on our own shores in this crusade for the defense of native races at a distance. The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South, stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new Territories. There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. We are putting our old story on a fresh background and giving it a new audience, interesting missionary people in temperance as well as temperance people in missions. Our merchants, reconciled to saloons at their doors on the devil's theory of "necessary evils" and because they have been too busy to see that trade as well as mor-

als are damaged thereby, will perhaps see in the rapid destruction of buying power wrought by rum among the child races, an intensified picture of what is going on more slowly at their own doors. The trade is an Arab, its hand against every other trade, and every other trade should be against it. Merchants, and especially farmers and other workmen, should learn that it makes a great difference whether money is "put into circulation" in a saloon or in some useful mart. Of a dollar put into whisky but two cents goes to labor, and in the case of beer it is but one. Of a dollar put into hats and caps, thirty-seven cents goes to labor. And in other useful trades the percentage is similar. The large meaning of this is that if the billion dollars worse than wasted for drink in the United States every year were used to purchase the twenty chief comforts of life the farmer would get four hundred million of dollars more for raw material, and there would be additional employment in handling these comforts for one and a third millions of bread-winners, besides those turned out of the liquor business.

**IN THE NAME OF CONSCIENCE AND COMMERCE.**

we lift up the banners of our hopeful crusade, believing that American Christian merchants, if they come to know these facts, because they are Christians and because they are merchants, will demand of the Congress that is to meet at the crossing of the centuries, that the policy which England has learned from her errors shall be adopted as at once the right and wise policy for our own country. Let the Gillett bill and the Bowersock bill\* both be passed. This ten-word letter or telegram will be a vote for both:

WE URGE THE ABOLITION OF SALOONS IN OUR ARMY AND ISLANDS.

Let the mail box become the ballot box for a popular referendum in behalf of this new abolition. If one million of the twenty-seven millions of church members in this land will cast that vote, we cannot fail.

\*What is said in this world book about petitioning Congress is in substance and in general suggestive of like action in all other nations, such as appeals to parliaments, to colonial secretaries, etc.

**A BEAUTIFUL HOLIDAY PRESENT**

For a Whole Sabbath School.

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**HOW ENGLAND  
TREATS HER ISLANDS**

**PROHIBITION FOR  
NATIVE RACES  
EVERYWHERE.**

Whereas the supplying of intoxicating liquors to the aboriginal natives is productive of serious mischief to the said aboriginal natives and is the cause of numerous crimes against life and property; and whereas it is expedient to prohibit the supplying of such intoxicating liquors, etc.—*From the laws of New South Wales.*

In prosecuting some special studies, I have just secured from Hon. Joseph Chamberlain, British Colonial Secretary, a golden sheaf of British prohibitory laws, one of which is as follows:



VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c.

**A REGULATION**

(Made in the name and on behalf of Her Majesty under the provisions of the *British North America Act, 1870*, and the *Order in Council, 1870*.)

**TO PROHIBIT THE SUPPLY OF INTOXICATING LIQUORS TO NATIVES OF BRITISH NEW GUINEA AND ADJACENT ISLANDS.**

[L. S.] JOHN B. BURSTON.

1. If any British subject in British New Guinea and adjacent islands comprised in the British Protectorate sells or gives or otherwise supplies to any native of New Guinea or adjacent islands aforesaid, or to any native of any island in the Pacific Ocean resident in British New Guinea and adjacent islands aforesaid, any wine, spirits, or any other intoxicating liquor, he shall, on conviction thereof before the Court of Her Majesty's High Commissioner, be liable to a penalty not exceeding ten pounds or to imprisonment with or without hard labor for any period not exceeding three months.

2. If it shall appear to the Court that such wine or spirits have been given *bona fide* for medicinal purposes, or other cause which shall, in the judgment of the Court, be reasonable and sufficient, it shall be lawful for the Court to dismiss the charge.

Done at SYDNEY, the Fifth day of February, in the year of our Lord one thousand eight hundred and eighty-six.

By His Excellency's Command,

WILFRID COLLETT,

Secretary to the High Commissioner.

It has long been Great Britain's wise policy to protect her colonies against political "spoilsmen." Spain and other powers have found it a costly plan to allow their colonies to be exploited by political favorites—a fact which our country, a novice in colonizing, should ponder, and also England's new policy of prohibition for native races, both of opium and liquors, learned in the hard school of experience from the disastrous consequences of her former contrary policy. The nation that vetoed a Chinese Emperor's prohibition of opium in 1840-42 with a bayonet dipped in blood, has in her newest eastern colony, Burma, recently proclaimed pro-

hibition, to be achieved gradually but surely. The nation which, with our own, made West Africa "one long bar-room and graveyard," has adopted the policy of prohibition for the Soudan, conquered by Kitchener's victorious abstainers, and for other new colonies of East Africa, just when we were turning the other way, abandoning in the Philippines the policy of prohibition for native races which we had so long maintained in the Indian Territory and Alaska.

Rev. Henry Richards, Baptist missionary in the Congo, in a recent letter to me makes the following statement which we commend to our Congress and Chambers of Commerce:

"When the extra heavy tax was imposed on foreign spirits imported into West Africa, the region recently purchased by the English government from the Royal Niger Company, the traders complained that these heavy taxes interfered with the trade. The Colonial Secretary replied that it was the intention of the government to discourage the drink traffic, as it ultimately destroyed all trade by destroying the population."

In the laws for Basutoland, South Africa, I find the following provision.

In Bechuanaland liquors may be sold to whites, but the following strong prohibitory law—we suggest it for the Philippines—protects the natives:

"Whoever, whether licensed or unlicensed, shall sell, exchange or give to or procure for any native in the said Territories any beer, wine or spirituous, or partly spirituous liquor in any quantity whatever, shall be liable, in addition to any penalty in respect to the sale thereof without a license, to a penalty not exceeding fifty pounds sterling, and in default of payment to imprisonment with or without hard labor for a term not exceeding six months," etc.

Exception is made for a bona fide use as a medicine, the burden of proof of which rests on buyer or seller, and for native beer if unmixed with forbidden beer, wine or spirits. In this connection it should also be remembered that the British Government, prompted by united action of its missionary and temperance societies, which have given an example to the societies in this country, was the leader, with Belgium, in securing exclusion of spirituous liquors from the Congo region and more recently from a larger zone of Central Africa, by international treaties of sixteen great nations, in 1892 and 1890, the second of which is still pigeon-holed where the former was jeopardized by two years' delay—in the United States Senate.

But I wish especially to speak of Great Britain's exemplary course among the island peoples of Ocean-

ica, to whom, not only in her own islands but in independent islands as well, she forbids her merchants to sell intoxicants, opium, firearms and dynamite, and that too without waiting for the cooperation of other nations, many of whom, including our own, allow their merchants to continue the crime against civilization which such traffic involves. A document on our "Foreign Relations" (52nd Congress, 2d Session, Ex. Doc. 1, Part 1), which I have secured through our State Department, contains a proposed international law for the extension of this British prohibition, by the cooperation of the French, German, Austrian, Italian, Russian, Hawaiian, and American governments, to the traders of all these countries, which was submitted to them in 1884 and again in 1892, without result, though Dr. John G. Paton and his host of friends urged them and again this year that our government should at least do what England has done in the restraint of its own merchants, one of whom is the only trader in one of the New Hebrides islands, where his rum and guns are working an awful havoc.

Surely, when our people realize that conscience and commerce call us to this crusade for the protection of native races, we shall no longer lead the rear end of the international procession, pulling the other way. The law given herewith in facsimile, is in force in British New Guinea, and adjoining islands, over which the British Government exercises only a "protectorate," corresponding with our present relation to Cuba, whose liquor traffic we have increased rather than diminished, with no protection whatever for the native races against our American saloons. The same law has been enacted in separate statutes for the islands of Tonga, Rotumah and Savage Island. Let us secure from the Congress that meets at the portals of a new Christian century, the enactment of such a law for all merchants under American control, whether in our own islands or upon the high seas. We are loudly called to such action by the awful statement in the world survey of the liquor traffic presented to the British Parliament in February of this year, that the use of intoxicants is increasing in nearly all the countries of the world.

The Church of God has the ability and it has also the responsibility, to turn that awful tide, and we believe will do it if ministers and missionaries will give to her these facts that ring like fire bells.—*Christian Herald.*

PETITION TO RELIGIOUS BODIES FOR A CHURCH COMMITTEE ON MORAL REFORMS.

The undersigned, believing that the social application of Christianity is the needed cure for our serious social ills, respectfully memorialize your honorable body: (1) to consider whether the Christian churches, as such, with all their vast capital and powerful organization, should not undertake moral reforms as systematically as individual and foreign missions have been undertaken, so far as social reforms are as clearly in accord with the Word and Providence of God and the resolutions of the churches; and if you so believe,

(2) To appoint a Permanent Committee on Moral Reforms, with special reference to Intemperance, Sabbath-breaking, Gambling and Impurity, which, in federation with like committees of other denominations, that may be appointed on your committees' invitation, shall meet annually and maintain a permanent agency for advancing those Christian reforms on which the co-operating churches are agreed, by lectures, literature and legislation.

(3) We also respectfully petition your honorable body to give emphatic recognition to the fact that moral reforms are a part of the gospel as proclaimed by Christ at Nazareth and elsewhere by providing for an annual contribution for the promotion of such reforms—in a monthly concert of prayer for this department of home missions or by an appropriation, if a Sabbath collection can not be at first secured—such contribution to be devoted to the support of the proposed committee or to some other distinctly Christian reform movement.

FOR SUNDAY CLOSING OF THE BUFFALO PAN-AMERICAN FAIR.

The following resolutions were unanimously adopted by the Methodist and Baptist Ministers meetings of Buffalo and vicinity after addresses by Rev. Wilbur F. Crafts, who had been invited by the pastors of the city unitedly to lead the movement for Sunday closing, which it is hoped will be supported—if closing is not speedily voted—by like petitions from friends of the Sabbath all over the United States and Canada:

*Whereas*, It has always been the American policy to exhibit the American Sabbath at national and international fairs by entire Sunday closing when a fair has been held in this country, and by the closing of the American exhibit in foreign fairs; and

*Whereas*, The American people secured, through petitions estimated by Senator Hawley and Congressman Dingley to represent an overwhelming majority of our people, an act of Congress conditioning the appropriation to the Columbian World's Fair on Sunday closing, which should be regarded as morally binding similar use of the people's money in aid of the Pan-American Fair; and

*Whereas*, The disregard of that condition by the Chicago directors in the supposed interest of increased revenues they confessed by reversing their action caused loss instead, because of

the great number who refused to attend by way of protest against that trampling on an American Christian institution; therefore

*Resolved*, In the name of conscience and commerce, that we petition, and ask all good citizens to join us in petitioning the directors not to open the Fair for any part of Sunday on any pretext, lest there should result, in spite of all attempted restraints, increased violations of the letter and spirit of the Sabbath law through the incoming of Sunday excursions bringing vast throngs of people, and so making the day one of toil, traffic and turmoil.

JAPAN'S NEW ANTI-TOBACCO LAW FOR MINORS AND STUDENTS.

Recently a law of great importance has been promulgated with reference to the use of tobacco by minors. The law became operative on April 1, 1900. In this law a youth of less than twenty years is regarded as a minor. If a minor is caught smoking, the penalty in his case is not so severe, being only the confiscation of his tobacco and smoking implements; but the parent or guardian wittingly allowing a youth to smoke becomes liable to a fine of not exceeding one yen, that is, a Japanese dollar, and a tobaccoist wittingly selling tobacco, cigars, or cigarettes for the use of a minor may be fined ten yen. Since the promulgation of this law, the Minister of Education has issued

an instruction carrying the restrictions still farther, namely, that all students in schools of elementary or middle grade, without reference to age, shall be forbidden to use tobacco in any form. This reaches the case of many who have passed the age prescribed by law, and inaugurates a reform sadly needed and as eagerly welcomed by all who have the interests of this people at heart. The bill was introduced by the Hon. Sho Nemoto, M. P.

THE UNIVERSALIST YOUNG PEOPLE'S CHRISTIAN UNION CO-OPERATING.

[Rev. Merrill C. Ward, supt. Christian Citizenship, in Onward.]

The best conservative and reliable information on all aggressive Christian reforms, which are practicable for Unions, is accessible through the National Reform Bureau. Its aim is first, action on reforms on which churches agree, and second, impartial education on those on which sincere Christians are divided. Its superintendent, Rev. W. F. Crafts, Ph. D., has drawn up bills for most of the needed Christian Reform measures before Congress, the past four years, and has secured much reform legislation. It should be our pride to support his efforts. He is an aggressive educator, bombarding public opinion with facts, and thus taking Congress by storm. His advice is invaluable too, in local reforms. He is Christian. He is reliable. He is practical. He is just what our Unions need for a guide. It was after his address before the "Detroit, '97" convention that our Union came to the front in this work. One dollar a year will make your Union a member of the Bureau for one year and keep you supplied with funds of up-to-date facts on reform movements, that will give an invaluable insight in all such matters.

A HOLIDAY GIFT AT WHOLESALE.

If you wish to give to a whole class or club or society a cheap but beautiful holiday book that will quicken faith by showing God in nature and at the same time promote morals in showing the foundation of ethics, an ethical universe, send to The Reform Bureau for the illustrated book of Dr. Crafts, "Before the Lost Aris." 96 pp., 12mo., 35 cents retail, stout cover, which will be sold at 10 cents each prepaid, or at 25 cents (retail 40 cents) in buckram cloth. The principal lecture of the book has long been a favorite lecture at Young Men's Christian Associations.



Resolution on the "Drink Traffic" Unanimously Adopted at the Supplemental Meeting of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall, London, June 20th, 1888.

"That this International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source of terrible and wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the Gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all native territories under their influence or government, especially in those internationally enrolled, and that a mutual agreement to this effect should be made without delay, as the evil, already gigantic, is rapidly growing."—*Report of the Centenary Conference on the Protestant Missions of the World*, pp. 475, 476.

#### RUM AND RUIN IN AFRICA.

Rev. C. B. Antisdell (Mukimvika, Congo, American Baptist Missionary Union, 1892).—The greatest hindrance to our work is rum. There are five trading stations within two hours of my mission. Their chief article of barter is rum. One house sells each week a hoghead of this death-dealing drink. It is killing the people very, very rapidly. The captain of one of the steamers of the *Etat Independant du Congo* told me that when he gave rum to his workmen as part of their rations (as was formerly the custom) six out of thirty of his men were each week so ill as to require the services of a physician; but after a law was made prohibiting rationing with rum, even an entire month often passed without a single individual requiring medical attendance. The *Etat Independant du Congo* will not allow alcoholic drinks to pass the Kpozou River, which is a few miles beyond Matadi, thus prohibiting intoxicants from all of this vast Congo State, which is nearly half the size of the United States, except a narrow strip bordering on Portuguese territory. In this section my station is located; hence the rum traffic is in full operation all about us. In going toward Sumba, where the trading houses are located, it always makes my heart ache as I meet the people returning from there, nine out of ten having nothing but rum, for which

they have exchanged their produce, palm-kernels, palm-oil, rubber, peanuts and beans. Unless something is done to stay this iniquitous traffic, this people will soon become extinct. This section is being depopulated rapidly. When I remonstrate with these Africans, urging them not to drink rum, they say: "But you white people sell us the rum; it is made by your own people. We have not the power to resist the temptation, although we know it is killing us." Again and again they have said to me, "We do not wish to drink. Summon a gunboat and drive these traders away with their rum, and remove the temptation from us!"

#### A STUDY OF SUNDAY WORK.

BY REV. CHAS. M. SHELDON, D. D.

Author of "In His Steps."

In towns of 2,000 or 3,000 people, or in small cities of not more than 25,000 or 30,000, a special study of Sabbath desecration may be made to good advantage by several churches combining in the study. For example, the work done in such towns or cities on Sunday might be tabulated as necessary and unnecessary labor.

The first thing to be done will be to tabulate all labor that might come under either head. For example, a corps of workers from different churches, desirous of making this study, or different Endeavor societies that might wish to do some practical social work, could gather statistics concerning the Sunday work being carried on by railroads, hotels, the post office, livery stables, general merchandise, drug stores, restaurants, the city departments—fire, water, lighting—meat markets, delivery of ice, police force, and any other departments of labor that could be found in the place. These statistics could be used then for the purpose of making a fair comparison between what might rightly, from a Christian point of view, be called necessary Sunday labor, and unnecessary Sunday labor.

A recent study of such statistics in a town of about 30,000 people gave about 1,500 different persons engaged in Sunday labor of some sort, either all or part of the day. The different classes of labor were carefully studied for the purpose of seeing which might rightly be called absolutely necessary.

After taking out the care of the city, through its different departments—the force that must be on duty for fire, water and lighting

service—necessary work in hotels, the care of public buildings, care of the sick, and all such, it was found that all necessary Sunday labor might be carried on by less than 300 persons, so that at least 1,200 were at work on the Lord's day unnecessarily.

In a large majority of these unnecessary cases labor would be performed simply for the purpose of extra gain. Financial reasons were at the bottom of the plea for Sunday work. Any church or society that would gather these statistics in a careful manner and present them to the thoughtful consideration of the general public through the local newspaper, or through the pulpit would do good service in the cause of the preservation of the Lord's day.

#### THE CIVIL SABBATH FOR OUR NEW ISLANDS.

General Henry, when military governor of Porto Rico, recognized that bull-fight Sundays keep our Spanish islands half brute and half child. He was statesman enough to see and say that they can not become true Americans without what De Tocqueville regarded as the most distinctive American institution, the quiet Sabbath, which develops those three necessities of popular government, conscientiousness, intelligence and the spirit of equality—this last impossible if the relation of master and servant be not broken for at least one day in every week. He therefore wrote that he was "of the opinion that distribution of copies of the Twentieth Century Quarterly in Porto Rico would materially assist the cause. The Reform Bureau has not been able as yet to answer this call, for lack of funds. A Spanish edition of this Quarterly, devoted to crusades against intemperance, Sabbath-breaking, gambling and impurity in our new islands, is an imperative need of the hour. Who will help?"

#### REFORM BUREAU LITERATURE.

We wish to help all Bureau members to study reforms, especially clubs or societies using the Topic-a-Month Studies. Let such report name of President or Secretary. Such a club should take a \$5 membership, which will bring, as rebates on request, over \$4 in the best books and pamphlets on the topics (all those named in list p. 15), besides Quarterly and special papers, and aid by correspondence when needed. If this much can not be afforded at first the course may be taken at a cost of only 4 cents, for "Patriotic Studies."



REV. F. D. POWER, D. D.

PASTOR VERMONT AV. CHRISTIAN CHURCH, WASHINGTON, D. C., AND SECRETARY OF THE REFORM BUREAU.

Dr. Power in November, 1900, celebrated the silver anniversary of twenty-five years' influential ministry in the Nation's Capital. He appreciates that a pastor is not only to give attention to saving souls but also to saving society, if only to make a safe place for saved souls. He is not only Secretary of the Reform Bureau but also Secretary of the Congressional Temperance Society and one of the foremost leaders of the Anti-Saloon League. He is at once spiritual and practical—may his tribile increase.

The Reform Bureau never had such abundant openings for its manifold work as now, but is greatly embarrassed by lack of a sufficient force of active workers. Is not national union missionary work entitled to a more generous share of philanthropic gifts, now mostly devoted to denominational and local objects?

#### LITERATURE FOR BUREAU MEMBERS.

To all paid up members of the Reform Bureau, who have read thus far in this Quarterly, we wish to say:

1. We did not send you both the Summer and Autumn Quarterlies as they were almost identical, both devoted to the great crusade for the "Protection of Native Races Against Intoxicants and Opium," which has developed such a great demand for literature that after sending out 63,000 Quarterlies devoted to that subject, the demand is greater than ever and will probably reach 100,000 before the year is out. Any of our members who desire the Autumn Quarterly can have it by dropping us a postal, and extra ones up to eight numbers for the year whether by ordering two sent each quarter hereafter or by requesting extra copies of any one issue.

2. Every paid-up member is entitled not only to the Quarterly but also to at least one book on reforms, which he is to choose from those named on p. 15, where rebates are fully described. The Bureau is more than

glad to supply ammunition to those who desire it and will make known their choices by letter or postal card.

#### OUR MANILA SCANDAL IN BRIEF.

Hon. E. Spencer Pratt, late U. S. Consul-General, Singapore: THERE IS A CONDITION OF ALMOST UTTER DEMORALIZATION IN MANILA WITH GAMBLING, PROSTITUTION AND BAR-ROOMS EVERYWHERE.

This awful indictment of our course in the Philippines is confirmed by a letter to The Reform Bureau, from Rev. F. H. Morgan, also of Singapore, Treasurer of the Methodist

already sent to President McKinley by the National W. C. T. U. and the National Woman Suffrage Association. For a briefer petition the following may serve:

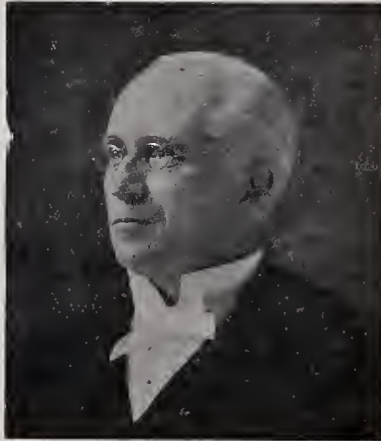
PROTEST AGAINST STATE REGULATION OF VICE UNDER THE AMERICAN FLAG.

Whereas, We are informed with good authority that the military authorities of the United States have officially established brothels for officers and private soldiers in the Philippines under the plea of regulation, in imitation of a futile old-world plan of restriction never before officially recognized under the Stars and Stripes, therefore

Resolved, That we appeal to the President as Commander-in-Chief to abolish this infamous system before it shall become entrenched.

#### HONORARY SECRETARIES.

If this paragraph is marked, it means that the receiver has been appointed local Honorary Secretary of The Reform Bureau for the city or town in which he resides. Please signify acceptance or secure substitute. The duties will be light but important. The Bureau needs to have some one in every town in the nation who is familiar with its work, to whom it can send petitions for pending bills once or twice a year, in the assurance that they will be presented in each case, in at least one public meeting, to be indorsed by vote and sent to Congress, with supporting letters, through the petitioners' own Congressman and one of their Senators. Pending such appointment, let any one who gets this paper see that such action is at once taken on petition of p. 10.



REV. F. D. POWER, D. D.,  
Secretary of The Reform Bureau.

Episcopal Mission, who is vouched for as absolutely reliable by Rev. A. B. Leonard, D. D., Missionary Secretary of the M. E. Church of the United States. Mr. Morgan writes that he found in Sulu officially-appointed brothels, one for officers, two for privates, with soldier boys on guard, not only to keep out civilians but also to prevent the Japanese slave girls from running away. Both these witnesses are confirmed by official reports cited in the New Voice in October, and by the testimony of that paper's Commissioner.

Let organizations of clean men, as well as organizations of women, join in the protests against this outrage

#### THE EFFECT OF ARMY ABSTINENCE IN INDIA.

[From the official returns of the Indian Army.]

Year 1898—	Members Army Temp. Ass'n.	Non- Members.
Number soldiers included in return . . . . .	18,663	48,842
Convictions by court martial per 1,000 . . . . .	4.12	36.38
Summary punishments for insubordination, per 1,000 . . . . .	39.70	92.32
Admissions to hospital, per 1,000 . . . . .	209	302

SAMPLE LETTER TO LEGISLATOR.

Hon. . . . .  
 Dear Sir—Permit me as one of your constituents to urge your active aid in the enactment of the moral measures before Congress. Such legislation, rather than money matters, which have so often crowded aside moral measures, harmonizes with Mr. Gladstone's declaration that the chief purpose of law is to make it as hard as possible to do wrong and as easy as possible to do right; and with the statement of the Supreme Court that "the public health and public morals" are the supreme subjects of governmental action, and with the fundamental thought of Washington's Farewell Address, that Christian morality is the only safe basis of civil liberty. Respectfully yours.

One very important way to promote reforms is to get reform books into public libraries. A word to the librarian is often sufficient. See if your library has "Practical Christian Sociology," "The Sabbath for Man," "Social Progress," "Before the Lost Arts." Tell your librarian the Bureau will supply them to libraries at half price in the interest of social betterment.

BISHOP THOBURN'S WARNING.

THE WHOLE TROPICAL WORLD IS RAPIDLY COMING UNDER THE CONTROL OF NATIONS WHICH PROFESS TO BE CHRISTIAN IN A HIGH ACCEPTANCE OF THAT WORD. IT IS, IN MY OPINION, ONE OF THE MOST IMPORTANT QUESTIONS OF THE DAY, WHETHER MILLIONS OF THE EASTERN TROPICS ARE TO BE RECEIVED AS HELPLESS WARDS, AND ELEVATED IN CIVILIZATION AND ENLIGHTENMENT, OR DEBAUCHED AND CRUSHED BY A TRAFFIC WHICH RECOGNIZES NO CONSCIENCE, SHOWS NO MERCY, AND IS AMENABLE ONLY TO A GOSPEL OF FINANCIAL GREED.

GREAT BRITAIN'S NEW POLICY.

That this reform is not to stop with these crude introductory stages is evidenced by the fact that Great Britain, without waiting for the concurrence of other powers, is adopting prohibition, in the name of conscience and commerce, as to opium, in Burma, as to intoxicants, in many parts of Africa and the Pacific Islands. This is the third stage.

Free Rebate: Choice of These to Bureau Members Paying \$2.60 or More.

Sociology.

Princeton Seminary Lectures,  
 By REV. W. F. CRAFTS, PH. D.

Practical Christian Sociology.

This Book Discusses

- |                 |                |
|-----------------|----------------|
| Temperance      | The Sabbath    |
| Impurity        | Divorce        |
| Immigration     | Municipalism   |
| Law Enforcement | Woman Suffrage |

And All Other

Social Reforms, *Not Separately*, But in Their Relations to Each Other; with Latest Statistics; making this volume a Handy Compend of the Whole Subject of Social Reform.

Its Timeliness and Value.

Prof. Albion W. Small, Head Professor of Sociology in Chicago University: "A decided acquisition to our Sociological literature. I have already recommended it for use in several colleges, to follow up Small and Vincent."

Bishop John H. Vincent, D.D., LL. D.: "This book is literally packed with facts and theories and practical counsels. There is enough wisdom in it to set up a whole 'Millennium.'"

Francis E. Willard, LL. D., Pres. W. C. T. U.:

"It is packed with just the information that a 'Christian at work' most needs to know, and which he might search for through a hundred volumes in vain. . . . I wish that it might be studied in all the local unions of the W. C. T. U."

Francis E. Clark, D. D., Pres. Y. P. S. C. E.:

"I am delighted with it. It is popular and scholarly, and treats of the profoundest and liveliest questions of the present day, in a way that is sure to be helpful."

Carroll D. Wright, Commissioner of Labor, Washington, D. C.:

"I consider it an exceedingly important and valuable work."

Illustrated, with Charts, and 22 Portraits; introduction by Joseph Cook. 12 mo, Cloth, 524 pp.; with Large and Valuable Appendix, and Copious indexes. Price, \$1.50. Post-free.

Sabbath.

The New and Enlarged 8th Edition.  
**THE SABBATH FOR MAN.**

WITH SPECIAL REFERENCE TO THE RIGHTS OF WORKINGMEN.

By Rev. Wilbur F. Crafts, Ph. D.

The following are specimen opinions:

Joseph Cook: "The most helpful volume I ever read on the subject."

Miss Frances E. Willard: "The book outranks all others on this vital theme.

President Angel, of Michigan University: "It contains the most valuable collection of facts concerning the methods of observing the Lord's Day which I have seen."

W. F. M. Round, National Prison Association: "It sums up all that is worth keeping in previous discussions."

The S. S. Times: "Such a practical commentary upon the Sunday question is not to be found in any other manual, English or American."

The Congregationalist: "It is certainly the best work that has appeared on the Sabbath as a practical question."

Prof. A. A. Hodge, in the Presbyterian Review: "As Cox's 'Literature of the Sabbath Question' in two volumes is an almost exhaustive presentation of the history of opinion, and of the literature of the past on the great question of Sabbath observance, so this book of Mr. Crafts is unique as a repository of information as to the present state of Sabbath opinion and observance over the nominally Christian world. The information has been collected by stupendous correspondence with representative men residing in all parts of the world. The resulting generalizations are represented to the eye by a map of the world shaded to represent the comparative degree of strictness with which the Biblical view of this great institution is maintained. The book is exceedingly valuable, and is strongly on the right side."

Illustrated. 12 mo. 662 pp. Reduced to \$1.50, postpaid.

FREE REBATE TO ALL BUREAU MEMBERS.

CONCISE REVIEW OF THE CHRISTIAN CENTURIES.

Text Book for Study of Social Problems in Y. M. C. A., W. C. T. U., C. E., Bible Classes and Clubs.

DR. CRAFTS'

SOCIAL PROGRESS

With Patriotic Studies.

12mo. 160 pp. Illustrated. 25 cents.

## PENDING BOWERSOCK ANTI-CANTEEN BILL.

The sale of or dealing in beer, wine, or any intoxicating drinks as a beverage by any person in any post exchange or canteen or transport, or upon any premises used for military purposes by the United States is hereby prohibited.

SEC. 2. That the penalty for any violation of this act shall not be less than one hundred dollars and not more than five hundred dollars for each offense

Extract from report of House Committee on Military Affairs, May 24, 1900. (Report No. 1701, to accompany H. R. 8752):

The Committee on Military Affairs, to whom was referred House bill 8752, report the same back to the House with the recommendation that it do pass.

The bill was referred to the War Department and a very voluminous report was returned to the Committee against the passage of the bill, but the Committee believes that, in view of the legislation of the last Congress, when it was intended by Congress to abolish the canteen, but on account of faulty language did not accomplish it, the present bill should pass. The expressions received from all parts of the United States go to the point that even if the canteen results in the decreased consumption of liquor by the Army, the United States government should not in any sense be connected with the liquor traffic, but let private parties conduct it under the laws of the different states.

The committee further believes that if the government should not permit the selling of liquor in military reservations that it should prohibit it in any other premises owned or controlled by the Government of the United States, and with the amendments suggested in the report, recommend that the bill do pass.

## GEN. LUDLOW'S UNANSWERABLE ANTI-CANTEEN OPINION.

[From report of Gen. Miles, 1896.]

*It is a matter of general recognition that the use of intoxicating drinks of any kind in the tropics conduces to attacks from disease. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever developed thus far among American troops in Cuba, it has been found that the pa-*

*tient was in the habit of drinking. It is particularly important where a large portion of the troops are recruits that nothing be officially done to create in them the habit of using intoxicants. To ESTABLISH CANTEENS AT THE POSTS IN THE TROPICS IS TO RENDER THE TEMPTATIONS OF SOCIABILITY AND COMPANIONSHIP PRACTICALLY IRRESISTIBLE, AND THE HABIT OF DRINKING IS READILY ACQUIRED.*

## RESOLUTION-PETITIONS.

The best way to petition is to have your church or society, separately or in public mass meeting or convention or conference, VOTE the following petitions (at least some of them, if not all), which will authorize the presiding officer, in behalf of the whole audience or the total membership of the organizations represented, to mark and sign the petition blanks in the four pages following, which should be sent separately as directed, and followed up by personal letters and, whenever possible, by deputation visits or personal calls, which last will be opportune when national legislators are at home among the constituents in the holiday recess or at some other time. It will be fitting to enlarge the "men's meeting" of the Y. M. C. A. by a general invitation for such action when a special union meeting does not seem feasible.

### RESOLUTION-PETITION FOR THE PASSAGE OF BILLS AND TREATIES IN CONGRESS AND FOR WORLD-WIDE PROTECTION OF NATIVE RACES.

*Whereas*, It has long been the American policy to forbid the sale of intoxicants to the aboriginal tribes of Indians; and

*Whereas*, England, the most experienced of colonizing powers, after a disastrous trial of the contrary policy in Africa and elsewhere, has adopted in her new colonies the policy of prohibition for native races as to opium and intoxicants; and

*Whereas*, The great nations of the world have twice endorsed the same general policy in treaties for the protection of Central Africa; therefore

*Resolved*, In the name of conscience and of commerce, that we authorize the presiding officer of this meeting to send petitions in our behalf that shall ask a world-wide application of this new policy of civilization by separate and united action of the great nations, namely:

(1). A petition to the President of the United States, asking that

through the War Department or the Philippine Commission he will by executive order extend the full prohibition in force in the Indian Territory, or at least the prohibition for native races enacted less than two years ago for Alaska, to the Philippines, with the addition of such an anti-saloon amendment for whites as the present House of Representatives twice voted for Hawaii, and such a prohibition of opium as is usual in the United States.

(2). Petitions to the United States Senate to ratify the pending treaty for the protection of Central Africa against intoxicants, and to enact into permanent law such measures for the Philippines as the President is asked above to inaugurate by executive order, and to reenact the nullified anti-canteen law.

(3). Petitions to the House of Representatives for the same action as has been asked of the Senate, except in the case of the treaty (with which only the Senate has to do).

(4). A petition to Great Britain, France, Spain, Holland, Belgium, Sweden and Norway, Denmark, Switzerland, Germany, Italy, Austria-Hungary, Greece, Russia, Turkey, Persia and Japan for an international treaty that will forbid the sale of intoxicants, opium and firearms in all islands and other regions inhabited chiefly by aboriginal tribes and races.

*Resolved*, That we also authorize petitions to both houses of Congress for pending bills that will give to the Nation's Capital such a Sunday law as is usual in our States, and a divorce law that shall allow remarriage only in cases of adultery and only to the innocent party.

*Resolved*, That we further authorize a petition for a bill to prevent the transmission of fraud and gambling messages by telegraph.

Above resolutions having been passed, let the blanks be carefully and promptly filled out and sent as directed without delay, with one or more influential letters enclosed, whenever possible, to be followed up by a volley of letters or personal "ballots." One can hardly do a better service than to secure fifty ballots (The Reform Bureau will supply for 10 cents) and call on fifty leading men and get their "vote" and send them in two lots to the proper Congressman and Senator. One million such votes in the mail box will almost certainly carry any of these measures, and it ought not to be hard to get them from twenty-seven millions of church members.



# Blanket Ballot.

[For use by single individual adults (18 yrs. or more), or meeting to express sentiment on one or more bills in Congress. Better still, send separate petition for each bill.]

## The Sovereign People's Referendum and Plebiscite.

To UNITED STATES SENATE (Care of Hon. \_\_\_\_\_ )

The undersigned individuals and organizations hereby express their fraction of public sentiment in behalf of pending measures marked X in squares below, for favorable votes upon which they hereby petition the Senate as a whole, and their own Senators in particular.

- 1. Ratification of international treaty of 1899 for protection of Central Africa against intoxicants by raising tax to a sum considered prohibitory for native races.
- 2. Bowersock bill, (H. R. 8752, favorably reported in the House), for suppression of liquor selling "canteens" in the army.
- 3. A bill to forbid the sale of all intoxicants in the Philippines to native races, as in Alaska; also to abolish saloons and the opium traffic.
- 4. Ray-Platt bill, (H. R. 6641, S. 2533), to bring divorce laws of the District of Columbia and the Territories up to the standard of the best of state laws, allowing remarriage only in cases of adultery and only to the innocent party (legal separation only in other cases), as a step toward a uniform marriage and divorce law of the same high grade. (Approved by Attorney of the District.)
- 5. Littlefield bill, (H. R. 8497), to forbid transmission of race gambling bets and fraud devices by telegraph. (Favorably reported in 54th Cong.)
- 6. Allen bill (H. R. 10592), to give the Nation's Capitol such protection against Sunday traffic and noisy public amusements as is generally provided by the State laws for other cities. (Twice approved by District Commissioners.)

The above was adopted by vote by a meeting of \_\_\_\_\_ of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so

ATTEST \_\_\_\_\_

Individually endorsed by \_\_\_\_\_ of \_\_\_\_\_

[When signed deliver or send to one of your own Senators.]

In Presidential years there is danger that public attention will be too exclusively devoted to the election of the Chief Executive. To elect great laws that shall rule for a century is yet more important, and in order to that we must elect good law makers, and make them feel that public sentiment demands such laws. Hence this ballot.

[This ballot supplied by The Reform Bureau, 210 Delaware Avenue, n. e., Washington, D. C., to all who apply with stamp.]

# Blanket Ballot.

[For use by single individual adults (18 yrs. or more), or meeting to express sentiment on one or more bills in Congress. Better still, send separate petition for each bill.]

## The Sovereign People's Referendum and Plebiscite.

To U. S. HOUSE OF REPRESENTATIVES (Care of Hon. \_\_\_\_\_ M. C.)

The undersigned individuals [and organizations] hereby express their fraction of public sentiment in behalf of pending measures marked X in squares below, for favorable votes upon which they hereby petition the House as a whole, and their own Representatives in particular.

- 1. Anti-polygamy amendment to give Federal Courts power to punish polygamists, including disqualification for holding office.
- 2. Bowersock bill, (H. R. 8752, favorably reported in the House), for suppression of liquor selling "canteens" in the army.
- 3. A bill to forbid the sale of all intoxicants in the Philippines to native races, as in Alaska; also to abolish saloons and the opium traffic.
- 4. Ray-Platt bill, (H. R. 6641, S. 2533), to bring divorce laws of the District of Columbia and the Territories up to the standard of the best of State laws, allowing remarriage only in case of adultery and only to the innocent party (legal separation only in other cases), as a step toward a uniform marriage and divorce law of the same high grade. (Approved by Attorney of the District.)
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The above was adopted by vote by a meeting of \_\_\_\_\_ of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so

ATTEST \_\_\_\_\_

Individually endorsed by \_\_\_\_\_ of \_\_\_\_\_

[When signed deliver or send to your own Congressman.]

In a Presidential year there is danger that public attention will be too exclusively devoted to the election of the chief executive. To elect great laws that shall rule for a century is yet more important, and in order to that we must elect good law makers, and make them feel that public sentiment demands such laws. Hence this ballot. The Congressmen elected two years ago serve till March 4.

[This ballot supplied by The Reform Bureau, 210 Delaware Avenue, n. e., Washington, D. C., to all who apply with stamp.]

U. S. HOUSE OF REPRESENTATIVES.

\_\_\_\_\_  
Petition from

\_\_\_\_\_  
of \_\_\_\_\_

State of \_\_\_\_\_

for the passage of a bill [or bills] to

\_\_\_\_\_  
\_\_\_\_\_

Congressman \_\_\_\_\_

please present and promote this petition.

U. S. SENATE.

\_\_\_\_\_  
Petition from

\_\_\_\_\_  
of \_\_\_\_\_

State of \_\_\_\_\_

for the passage of a bill [or bills] to

\_\_\_\_\_  
\_\_\_\_\_

Senator \_\_\_\_\_

please present and promote this petition.



For Protection of Native Races.

Petition to the President of the United States.

MR. PRESIDENT :

The undersigned earnestly petition that you will, by Executive order, extend to the Philippines the law in force in Alaska prohibiting the sale of intoxicants to native races; and that you will further protect them by the total suppression of all saloons where European and American liquors are sold by the glass to be drunk on the premises; and by putting in force such prohibitions of the sale of opium for other than medicinal purposes as are generally in force in the United States.

We also petition that through the Secretary of State you will renew efforts previously made by Great Britain in behalf of an international treaty to give to the New Hebrides and other Pacific islands inhabited by native races protection against the sale of firearms and liquors,

The foregoing was adopted at a meeting of \_\_\_\_\_ of \_\_\_\_\_ State of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so

ATTEST. \_\_\_\_\_

If it is desired to add other voted endorsements or individual signatures let extra paper be added.

Resolution Authorizing Petition to All Civilized Nations.

WHEREAS, many of the chief nations of the world in 1890-92 made a treaty to prohibit the traffic in slaves, firearms and spiritous liquors in a large section of Africa, in protection of native races, which was supplemented by another treaty in 1899 of like purpose, therefore,

Resolved, that we ask an extension of this mandate of true civilization by the exclusion of all intoxicants from all countries inhabited chiefly by native races through separate action of each Christian government in its own domain, supplemented by joint action so far as may be necessary to make the protection of such races complete; and we authorize the presiding officer of this meeting, in our behalf, to so petition, through The Reform Bureau, the Chief Executive and national legislature of every civilized country.

The above was adopted at a meeting of \_\_\_\_\_

of \_\_\_\_\_ State of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to

ATTEST. [Signed] \_\_\_\_\_

Add paper if to be used for individual signatures or additional votes of endorsement.

When signed send to THE REFORM BUREAU, 210 Delaware Ave., n. e., Washington, D. C., to be engrossed in duplicates and sent with originals by deputation or otherwise to the Chief Executive of the nations described.

PETITION TO ALL CIVILIZED NATIONS

for protection of Native Races against  
intoxicants, from

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o

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PRESIDENT WM. MCKINLEY.

Petition for Protection of native  
races against intoxicants, and sup-  
pression of saloons and opium traffic  
in the Philippines, and for initiation of  
a treaty to protect New Hebrides and  
and other Pacific islands against fire-  
arms and liquors, from

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# THE REFORM BUREAU,

INCORPORATED AND INTERNATIONAL.

210 Delaware Ave., n. e., Washington, D. C.

**TRUSTEES:**

- President and Auditor, HON. CHAS. LYMAN, Ex-President Civil Service Commission, Washington, D. C.  
 Secretary, REV. F. D. POWER, D. D., Pastor Vt. Av. Christian Church, Washington, D. C.  
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 REV. HUGH JOHNSTON, First M. E. Church, Baltimore, Md.  
 REV. I. W. CANTER, D. D., Southern Methodist Presiding Elder, Baltimore, Md.

The Bureau promotes those Christian reforms on which the churches sociologically unite while theologically differing. It proffers co-operation to all associations that stand for the defense of the Sabbath and purity; for the suppression of intemperance, gambling and political corruption; for the substitution of arbitration and conciliation for both industrial and international wars. (Full report sent to all who so request.)

## "Dividends" for Supporters of the Bureau, Local Reforms in Lecture Tours.

Accomplished by appeals to law breakers and city officers. Some or all of a specific list of seven worst offenders and a notorious French novel excluded, by letters to railway presidents, from the following railways: New York and New Haven; Delaware and Hudson Delaware, Lackawanna and Western; Lehigh; Pennsylvania; Reading; Baltimore and Ohio; Cincinnati, New Orleans and Texas; Lake Shore; Big Four; Wabash; Milwaukee and St. Paul; Denver and Rio Grande; Northern Pacific.

Same excluded from street news rooms in Philadelphia, Pottsville, Lancaster, Harrisburg, Mechanicsburg, Carlisle, Chambersburg, Newcastle, Meadville, Franklin, Warren, McKeesport, Allegheny, Pittsburg, Erie, All. Pa., Walnut Hills, (Cincinnati), Evanston, Ill., Beloit, Wis., Portland, Ore., Kalamazoo, Mich., Fairmont, W. Va., Newport, R. I., Geneva, Auburn, Clifton Springs, all N. Y., Vernal, N. J. Vile "Budget" suppressed in McKeesport, and similar one banished from Pittsburg, etc.

Bill boards improved in Carlisle. (Stores asked to clean windows), Scranton, Pittsburg, all Pa. Foul pictures gotten out of windows in Reading, Kenton, Ohio, Pittsburg, etc. Obscene mutascopes driven from Allegheny, Pittsburg, Baltimore, Washington, etc.

Course of law suits against fights successfully attacked at Williamstown, Pa., Erie, Pa., Springfield, O., Pittsburg, etc.

Gambling slot machines put out of Grand Rapids, Owosso, both Mich., Bergen Heights, N. J.

Sunday sale, of soda, ice cream, candy and tobacco stopped at Avalon, Pa. Crying Sunday papers stopped, Auburn, N. Y. Sunday saloons closed in Denver, Los Angeles, Geneva, N. Y.; general Sunday closing at Carthage, Mo. etc.

Curfew secured at Kittanning, Titusville, both Pa., Jamestown, N. Y., also by correspondence at Waltham, Natick, West Hingham, all Mass., Morris, Ill., Connellsville, Pa., etc.

### Bureau's National Victories.

1 Anti-divorce bill, prepared and promoted by the Bureau, which has broken up all divorce colonies in the Territories, carried in the 54th Congress, and pen with which it was signed presented to the Bureau by President Cleveland.

2 Bureau's bill to raise age of protection for girls to 18 in Utah, passed exactly as written.

3 Bureau's similar bill for District of Columbia and Territories, passed 55th Congress.

4 Bureau's divorce reform Bill for same approved by Attorney of the District.

5 Bartlett-Cameron bill, to legalize race gambling on English-New York plan in the District of Columbia, defeated, with aid of Anthony Comstock and others. (Judicial decision two years later restored gambling.)

6 Favorable report secured in 54th Congress on Bureau's Gillett bill, to forbid interstate gambling by telegraph.

7 Favorable report secured in 55th Congress, with aid of W. C. T. U., on Bureau's Ellis bill, to forbid liquor-selling in "canteens," etc.

8 Anti-canteen amendment including all liquor selling in army and navy (written by the Bureau except last clause, urging strict enforcement) enacted as Sec. 17 of army reorganization bill in 55th Congress, considered most important temperance victory in this country in this decade. (All temperance bodies and churches, allies.)

9 Favorable reports 54th and 55th Congresses Bureau's bill to forbid transmission of pictures and descriptions of prize fights; also, on Bureau's kinesiograph prize fight bill, 55th Congress.

10 With Churchman's League, twice secured approval of Bureau's Sabbath law for D. C. from District Commissioners.

11 Helped exclude Brigham Roberts from Congress.

12 Anti-saloon Amendment for Hawaii, introduced by request of Bureau, carried in 56th Congress, with aid of W. C. T. U. and A. S. L.

### MEMBERSHIP FEES.

Life Member,	\$100.00
Patron,	50.00
Sustaining Member,	12.00
Supporting Member,	.00
Annual Member,	2.60
Associate Member,	1.00
Junior Member, (Under 21 years.)	.50

### THE REFORM BUREAU.

THE UNDERSIGNED hereby subscribes, unless a different sum is named below, \$2.60, payable within ten days, if not inclosed or another date written, for the promotion of Christian reforms through the above named agency, and directs that 50 cents out of the sum given be applied to one year's subscription for the Bureau's official bulletins.

Name \_\_\_\_\_ \$ \_\_\_\_\_  
 Home Address \_\_\_\_\_  
 Business Address \_\_\_\_\_

Town or City of \_\_\_\_\_ State of \_\_\_\_\_

In order that all members who desire may be equipped for intelligent reform work, the following additional rebates are sent, but only on request, to be indicated by under-score, to members paid up: New book, "Protection of Native Races against Intoxicants and Opium," 256 pages, illustrated. "Social Progress," a manual containing Superintendent's Lafayette-Marietta lectures, and Topic-Month Course of Patriotic Studies; or his "Before the Lost Arts," or his "Civil Sabbath," or "Successful Men of Today." Those who pay \$2.60 or more may have three of books named above, or the Superintendent's "Practical Christian Sociology," or his "Sabbath for Man," both cloth bound, \$1.50 editions.

Mark here if you desire to continue for year ending January, February, March, April, May, June, July, August, September, October, November, December 1898, 1899, 1900, 1901, 1902, 1903.

If you are not a member of The Reform Bureau, you are hereby invited to unite with it, that you may help and be helped in reform work. If you do not need the Bureau's bulletins, which are full of practical hints and cheering reform news, and provided also a comprehensive course of reform studies, the Bureau needs your reinforcement in its crusade against intemperance, Sabbath breaking, impurity, gambling, and other current evils. The Bureau, which serves as the Washington-house of churches and reform societies in all parts of the land, requests all such bodies to take at least one paying membership, in order to receive the Bureau's bulletins, and also help support it as the Washington agency of all Christian reforms.

If this is marked, year for which you kindly contributed to the work of the Bureau is up; please renew. You are not obliged to continue, but it is expected members will wish to do so if work of Bureau has been satisfactory. The Bureau cannot afford to lose a single member. Contributions are usually made chiefly to aid the work of the Bureau, but those who are interested to study reforms are cheerfully supplied with rebates to the full value of the fee, "on request." Will you not make a thank offering renewal, this last month of the old century, or a pledge for the 20th Century's New Year, doubling if possible since income is only half enough? Why not give Bureau a collection this prosperous year, when poor do not need it, to help us cut off the vicious causes of poverty? Reform is preventive charity. (See over.)

If this item is marked, it is a gentle reminder that your original subscription of 50c., \$1.00, \$2.60, \$5.00, \$12.00, is due. Many small unpaid subscriptions are causing labor and loss.

### Free Rebates to Bureau's Members.

Members paying \$2. or more may have any or all the rebates, on request, for copies of study in club, or other uses. As to smaller memberships see also C.

New Rebate, "Protection of Native Races against Intoxicants and Opium," sent free, on request, to any member. In paper cover, 256 pp., 35c. Edited by Dr. and Mrs. Crafts and Misses Mary and Margaret W. Leitch.

BOOKS BY REV. WILBUR F. CRAFTS, PH.D.

"These rebates, paid up Bureau members have the right to buy any of the books at half price, post paid."  
 "Practical Christian Sociology," Princeton Lectures Illustrated, pp. 524, cloth, \$1.00.  
 "Social Progress," pp. 160, paper 25c. "Patriotic Studies," 64 pp.

"The Sabbath for Man," pp. 662, cloth, \$1.50.  
 "The Civil Sabbath," pp. 96, paper, 15c.  
 "Before the Lost Arts," pp. 96, paper, 25c.; cloth, 50c. Presenting the foundation of ethics, an ethical universe. Reading Courses, 4 vols.

### BOOKS BY OTHER AUTHORS.

"The Industrial Situation," Dr. Washington Glad-sten, pp. 24, 10c.  
 "City problems," Prof. J. R. Commons, pp. 32, 10c.  
 "Machine Politics," Wm. M. Ivins, pp. 26, 25c.  
 "Social and Moral Aspects," J. W. Bengough, pp. 29, 25c.  
 Miss Columbia's Beer Catechism, 5c.  
 "Christian Citizenship," Dr. Carlos Matyun, pp. 224, 25c.  
 Dr. Josiah Strong's Citizenship lectures (3), 2c.  
 "The Problem of Reform," by Gen. R. Behrkerhoff and others on "Prison Reform."  
 "The Problem of Charity," Prof. E. P. Peabody.

Either of three sent free on receipt of stamp, or any two of the following books by Dr. Crafts (which are all free to Bureau members): "Arguments of Good Men of All Creeds Against Sunday Saloons and Sunday Work," "Plea for the U. S. L. and Dying Nations," "Unfamiliar Reasons for the Rest Day," "Plans of Work for Sabbath Defense," "The Reform Committee of Young People's Societies," "Pieces of a New Reformation," "Festivals of Military Officers against the Canteen," "Blanket Ballot" for moral measures in Congress.



## A Year's Work of The Reform Bureau.

Anniversary Statement by Rev. J. G. Butler, D. D., of the Board of Trustees,  
Pastor Luther Memorial Church, Washington, D. C., Ex-Chaplain of U. S. Senate.

Since twelve years ago, when, on April 8, 1888, Dr. Crafts made his first address to a committee of Congress, we have known and valued his work in behalf of moral reforms, and particularly during the five years since he organized The Reform Bureau at the nation's Capital.

For the year ending with April 7, 1900, the correspondence files of the Bureau are on our table, and we note the following specific achievements of the year:

1. The Bureau's legislative work has included an influential part in the exclusion of Brigham Roberts, the polygamist, from Congress. Dr. Crafts, from the first, advocated the method finally adopted, namely, rejection rather than expulsion. The Bureau also had a part in the hearing before the House Judiciary Committee on the anti-polygamy amendment, and it is following up the Roberts victory with a hopeful campaign for divorce reform, first in the District of Columbia and the Territories, in which the co-operation of the Justices of the District Supreme Court and the approval of the attorney for the District and of numerous pastors has been secured. The Bureau is also seeking to improve the divorce law in the pending Alaska code. Hearings before committees of Congress have been granted to the Bureau and its allies, the W. C. T. U. and Anti-Saloon League, on caucuses and saloons in our own lands.

2. The Bureau's correspondence department has also been effective. Churches and societies, especially the W. C. T. U. and the young people's societies, have been in constant and cordial co-operation. Letters show that the Bureau has been instrumental repeatedly in inaugurating the curfew by correspondence. A dozen letters from presidents of great railroad systems that have been closed of certain cities have been particularly suggestive of the Bureau's Superintendent are especially worthy of notice.

3. As for the literature department, the Bureau has been abundantly represented in the press—in the religious press by numerous syndicate articles and special contributions; in the daily press by numerous and extended reports of lectures; and in both by numerous commendations of the Bureau's work, with fewer criticisms than would naturally be expected in such aggressive reforms. The Bureau's own periodicals and leaflets have been improved both in quantity and quality though a much larger issue could have been used to advantage.

4. The Superintendent's lecture tours, the letters show, have been not only appreciated, but fruitful in specific local reforms, such as cleaning local news rooms, bill boards, mutascopas and driving out gambling slot machines. In Pittsburg the work has been particularly effective. A local auxiliary, composed of young men from young people's societies officially appointed in seventy-five churches all over the city, has been organized, and a local branch office has been opened. The co-operation of the press and the police, as well as of the preachers, has been secured. It was through an appeal to the mayor, started by the Bureau, that Mrs. Langtry's engagement to play "The Degenerates" was canceled in Pittsburg. One lecture tour of the year extended to the Pacific coast, including the W. C. T. U. national convention at Seattle, at which the Bureau's Superintendent was repeatedly called on for addresses and counsel.

The Bureau has an increasingly important work to do in promoting those reforms which aim to create a more favorable environment

morally, and which, in the very nature of the case, can be realized only by such an organization as the Bureau. Its financial strength grows every year, but its funds are still far too small for its great and increasing opportunities. It is particularly to be regretted that General Henry's call for Spanish editions of the Bureau's literature on the Sabbath and other American institutions for Porto Rico—needed for other Spanish islands also—still remains unshared for lack of money. The Bureau just now needs also very hearty co-operation in the way of petitions and letters to representatives and senators in support of its efforts to suppress liquor selling in the army and the islands.

Washington, D. C. J. G. BUTLER,

(From the Outlook, 1898.)

The National Reform Bureau is an organization having for its object the promotion of legislation demanded by the consciences of the country rather than by business interests. The President of the Bureau is the Hon. Charles Lyman, formerly of the Civil Service Commission, and its Superintendent and Treasurer is Rev. Willbur F. Crafts, whose work, begun ten years ago in behalf of a "Sunday rest bill," grew into the more general work now conducted by that Bureau.

(From the Christian Herald, 1899.)

The Reform Bureau, incorporated and international, with headquarters in Washington, D. C. is doing a unique work in applied Christianity, seeking to help conversion before and after by creating a better moral environment; a work of preventive charity also, devoted to cutting off the vicious causes of poverty: intemperance, impurity, gambling, Sabbath-breaking and the like. Its chief battles, at Washington, just now, are: Against the seating of the polygamist Congressman-elect from Utah; and against beer-selling in the army. On this last it won a signal victory. The Bureau is on the "firing line," but like our soldiers on San Juan Hill, without provision, save as its chief officer, like Roosevelt (but without Roosevelt's wealth), draws on his own purse. The habit of Christians is to give mostly to three things: their local church, local charity and foreign missions. It is not yet customary to give to the nation, except in military campaigns. The Bureau helps with valuable rebates of literature, books, papers and leaflets, those who help it by membership fees.

(From the United Presbyterian, 1900.)

Dr. Crafts is an untiring, uncompromising, optimistic reformer. He is engaged in a warfare in which men's hearts often fail them; and yet he never seems discouraged. He is located at the point where he can make his work most effective. With untiring zeal he keeps his eye upon all proposed legislation at Washington, and in many instances has been successful in securing for his country a good law, or saving it from a bad law. He warns his fellow Christians, too many of whom are at ease in Zion, and rallies them to the defeat of immoral legislation. He is doing a magnificent service for the Evangelical Churches of the United States; and he ought to have the sympathy and substantial help of every church member who loves purity and righteousness and the Christian Sabbath. His is a work that necessarily makes for him bitter enemies, and in which he, therefore, needs especially the sympathy and help of everyone who bears the name of Christ. In these days, when the churches are having so much to say on the desirability of union, it should not be overlooked that The Reform Bureau at Washington is doing a noble work in which all churches can and ought to unite.

### EMERGENCY CALL.

The Anti-Saloon League, the W. C. T. U. and The Reform Bureau are co-operating in an effort to secure a reenactment of the anti-temperance legislation. The bill has been favorably reported in the House. It is known as the Bowersock bill. Will the reader of this at once send this ten word message to his Congressman and both Senators: "Undersigned favors abolition of saloons in our army and islands."

If this is marked the receiver is one of those who is especially invited to become a member of The Reform Bureau, to help and be helped all the year. See Enrollment blank over, and note rebates of literature, including the new book and others, sent on request. Apply, with stamp, for Bureau reports and free reform leaflets.

If this is marked you are one of a thousand selected from the country at large and enrolled in The Reform Bureau's "special list of leaders," whose co-operation is so much desired that the leaflets and Quarterly of the Bureau will be sent you free, unless or until you choose to transfer your name to the list of paying members, as we shall hope you will wish to do when you fully understand how large are the moral dividends the Bureau pays on very small and inadequate investments, and how urgent are its financial needs.

This is marked in papers sent, by way of gentle reminder, to those who have enrolled as "sustaining members," (see over) who have not paid original pledge.

This is marked in papers to "sustaining members" (see over) whose year has expired, to urge them to examine the practical results of our work and stand by us another year.

This is marked in papers sent, by way of gentle reminder, to those who have enrolled as "supporting members" (see over) who have not paid original pledge.

This is marked in papers sent to "supporting members" (see over) whose year has expired, to urge them to look over the moral dividends the Bureau is reporting and to stand by us another year.

This is marked in papers sent, by way of gentle reminder, to those who have enrolled as "annual members" (see over) who have not paid original pledge.

This is marked in papers sent to "annual members" (see over) whose year has expired, to urge them to stand by us another year. See report of work herewith.

This is marked in papers sent, by way of reminder, to "associate members" (see over) who have not paid original pledge.

This is marked in papers sent to "associate members" (see over) whose year has expired, to urge them to renew for another year. See report herewith.

This is marked in papers sent to "junior members" (see over) who have not paid original pledge.

This is marked in papers sent to "junior members" (see over) whose year is up, to urge continued co-operation.

As the conservative President and Auditor of the Bureau has estimated that at least twice the present income of the Bureau is needed for an efficient prosecution of its work, we invite all members who can do so to double at least the contributions previously made, so far as possible.

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2. The Bureau's correspondence department has also been effective. Churches and societies, especially the W. C. T. U. and the young people's societies, have been in constant and cordial co-operation. Letters show that the Bureau has been instrumental repeatedly in inaugurating the curfew by correspondence. A dozen letters from presidents of great railroad systems that have been cleaned of certain foul periodicals at the suggestion of the Bureau's Superintendent are especially worthy of notice.

3. As for the literature department, the Bureau has been abundantly represented in the press—in the religious press by numerous syndicate articles and special contributions; in the daily press by numerous and extended

reports of lectures; and in both by numerous commendations of the Bureau's work, with fewer criticisms than would naturally be expected in such aggressive reforms. The Bureau's own periodicals and leaflets have been improved both in quantity and quality though a much larger issue could have been used to advantage.

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The Bureau has an increasingly important work to do in promoting those reforms which aim to create a more favorable environment morally, and which, in the very nature of the case, can be realized only by such an organization as the Bureau. Its financial strength grows every year, but its funds are still far too small for its great and increasing opportunities. It is particularly to be regretted that General Henry's call for Spanish editions of the Bureau's literature on the Sabbath and other American institutions for Porto Rico—needed for other Spanish islands also—still remains unanswered for lack of money. The Bureau just now needs also very hearty co-operation in the way of petitions and letters to representatives and senators in support of its efforts to suppress liquor selling in the army and the islands.

J. G. BUTLER,

Washington, D. C.

### From Anniversary Statement of The Reform Bureau. Twelve Days out of Twelve Years' Reform Work,

By Rev. WILBUR F. CRAFTS, Ph.D., Superintendent.

We should fill all the hours with the sweetest things,  
If we had but a day.—Mrs. Mary Louie Dickenson.

An informal sketch of the last twelve days in twelve years of reform work may serve to show the great variety of reforms, national and local, accomplished by The Reform Bureau, and at the same time suggest methods of work to waiting and willing hands.

The Bureau is not itself twelve years old, but the Superintendent's work as a legislative

reformer may be dated from April 8, 1888, when he made his first appeal for moral legislation to a committee of Congress in a hearing on "The Sunday Rest Bill."

March 26th of this year found him in Pittsburg, the Scotch granite pedestal of the Bureau, its Superintendent's legal residence and base of supplies, where a branch office is

\* The Gillett amendment, to abolish saloons in Hawaii, voted by the House, was prepared at the request of the Bureau, and it is cooperating with the W. C. T. U. and Anti-Saloon League in promoting this and other temperance measures.



maintained, and where a local auxiliary, had been officially constituted by the young people's societies in seventy-five churches. The newsrooms and mutascopes of Pittsburg and Allegheny, of which we speak as one, had previously been cleansed by the Superintendent, aided by this auxiliary, "Civic League," in co-operation with Chief of Police Leslie. He was now to undertake the more arduous task of cleaning the theatres, the mightiest fortresses of increasing impurity.

The *Commercial Gazette* that morning contained the announcement, secured by its reporter the night before in an interview, that the Bureau's Superintendent would on that Monday morning enlist the preachers' meetings, the mayor and police also, if possible, in a movement to prevent Mrs. Langtry from fulfilling an engagement to play "The Degenerates" at the Alvin Theatre. The preachers' meetings appealed to the Mayor to use his full powers to protect the morals of the city against the play and against all similar plays. It was understood to be a fight, as the Chief of Police expressed it, for "a new policy."

Having enlisted the preachers, the Bureau circulated a petition to the Mayor among the leading business men. About fifty very influential signatures were secured, and through the chief officers of the Bureau's auxiliary, L. A. Conner and A. H. Eames, fifty other persons of like prominence were asked by mimeograph to write the Mayor. The agent of the theatre's creditors was also seen, and persuaded to advise the theatre trust in New York to cancel the engagement. But this the trust was unwilling to do.

Its officers tried all the usual devices by which "good people are easily fooled" in most cases. There were ominous intimations of damage suits against the city or its officers. They promised to eliminate all objectionable parts, as if one could expurgate adultery. They urged that at least one performance in Pittsburg was necessary before any one could tell whether the play was wholesome, as if a Buhonic plague patient, adjudged to be such by one board of health, could not be excluded from other cities till the local board had examined him for themselves, allowing him meantime to spread his infection, a less serious plague than that which foul theatres promote. But all devices failed. Mayor Diehl, feeling the strong support of influential citizens, adhered to his declared purpose to cancel or suspend the theatre's annual license, if necessary—he might have done it because of the past offenses of this theatre in presenting "Sappho" and "Zaza"—and so at last, after a four days' fight, Mrs. Langtry unconditionally surrendered. The result was not alone the cancellation of that engagement, and the adoption of "a new policy" as to plays in Pittsburg; the action became a stimulating example to other cities. The Mayor of Newark, to which the cancelled week was transferred, refused to allow the play. Detroit and Toledo took up the crusade, and refused it also.

The Superintendent of the Bureau having given a fraction of two days to initiating that victory, was at its culmination, on Friday, back in Washington, conducting an important hearing before the House Committee on Insular Affairs on increasing saloons in our new islands, which has since been published,

in which the Bureau had for allies, the N. W. C. T. U., represented by Mrs. Margaret Dye Ellis, the National Anti-Saloon League, represented by Hon. S. E. Nicholson and Rev. E. C. Dinwiddie, and the National Temperance Society, represented by Rev. Dr. J. B. Dunn. Rev. Dr. A. S. Fiske, of Washington, also spoke. The discussion related chiefly to liquors in the Philippines, but touched also the army "canteens" and prepared the way for the fight at hand, but not then anticipated, on Hawaiian saloons.

On Tuesday, April 3d, the Superintendent mounted his wheel to see if some one could be secured to offer a prohibition amendment to the Hawaiian bill, which was to be brought up that day in the House, having passed the Senate. Mrs. Ellis had prepared the way by circulating a prohibition petition from Hawaii, but had been unable, because of the canteen fight and other duties—Mr. Dinwiddie and the writer also for like reasons—to present the matter to the appropriate committees.

This was a serious obstacle, as amendments not offered by at least a minority of the committee in charge are very seldom adopted. The prohibition amendment was reduced, after much consideration, to an anti-saloon amendment, on the ground that the latter was all that we could hope to get, and that it would be a long step in the right direction to abolish, if not all liquor-selling, at least the loafing, treating, plotting resort, known in our islands as the "American Saloon."

Even when the amendment was prepared it was not easy to find the right man to introduce it, but he was found at last. On Thursday, only an hour before the point was reached where it must be presented, Hon. F. H. Gillett, of Springfield, Mass., who has introduced more moral measures than any other Congressman, promptly accepted the invitation to offer the amendment, and it was carried by a vote of 66 to 60, increased to 88 against 50 the next day in the defeat of the motion of the brewers Bartholdt to strike it out.\*

A divorce reform amendment to the Alaska code was in those same twelve days urged with good prospects of success upon the Senate Committee in charge, and a favorable interview was held with the chairman of the House sub-committee in charge of the Bureau's divorce reform bill for the District of Columbia and the Territories.

Returning to local reforms, an appeal was made on return from Pittsburg, to Washington's chief of police, Major Sylvester, to clean the mutascopes, as the police had done in Pittsburg at the Bureau's suggestion. This proposal was adopted and a police order was issued that all pictures for such exhibitions must first be submitted to the police. The guardians of youth must also watch.

In Allentown, Pa., where the only Sabbath of these twelve days was spent, there was held as usual, three Bureau meetings, the first in a leading church, the Superintendent's theme being, "The March of Christ down the Centuries"; the second, a Y. M. C. A. Men's Meeting in the Academy of Music, theme, "National Perils and Hopes at the Crossing of the Centuries"; the third, a union mass-

\*Conference Committee made the law absolute prohibition subject to veto by Hawaiian Legislature, and so it passed.

meeting of the churches at 8:30 p. m., after this evening services, also in the Academy, theme, "How the World is to be Righted." Between meetings, police gazettes and kindred corrupting literature were cleaned out by "the arrest of thought" from the only news room in that city where they were found displayed, a quick and easy reform usually accomplished in connection with each lecture engagement.

In these same twelve days syndicate articles were sent to a picked list of 200 leading newspapers, on three subjects: the first on the hearing as to island saloons; the second on "Reform as a Branch of Missions," apropos of the World's Congress of Missions; and a third on signs of a purity crusade. During the same days a syndicate article previously sent out on "The Next Step in Divorce Reform," was appearing.

Of the four departments of the Bureau's work, Legislation, Lectures, Literature and Letters, the last was by no means least in the twelve days described. Besides responding to miscellaneous letters, sometimes fifty a day calling for anti-canteen petitions, curfew leaflets, plans for Sabbath defence, materials for temperance lectures, purity literature, and the like, special groups of correspondence were in progress, one with missionary leaders, urging that particular attention should be given at the World's Missionary Conference to liquors as hindrances to missions, especially in our new possessions, for the suppression of which the denominational missionary boards were asked to enlist the local missionary societies in resistless petitioning; an appeal ably seconded by the Leitch sisters, which led the Executive Committee of the Missionary Conference to add in one of the chief meetings, by a change of the finished program, addresses on the Liquor Traffic, as a Hindrance to Missions. Correspondence was also undertaken with all railway presidents of the country, most of whom had previously ordered off certain coarse periodicals against which the Bureau and the "Literary Union" have been crusading, asking that a notorious French novel should also be banished, a request which was acceded to in letter after letter received.

This does not tell all the story of the one hundred and eighty hours—15 per day—devoted to the peaceful war of home protection. Nearly three days had to be taken to gather needed ammunition, which even then was not enough for the Bureau's very economical administration. There was many a scouting expedition on the swift wheel, many an interview in the office, many by phone, many a telegram, the click of the stenographer's typewriter in the second office, the rustle of paper in the hands of three busy clerks—all the appliances of our wonderful time utilized to make a hetter and a happier world. The only rest needed was found in the variety of the joyous service.

"Lord if I may  
I'll serve another day"

WASHINGTON, D. C., April 8, 1900.

[Editorial, Christian Evangelist, April 6, 1900.]

The Reform Bureau, Washington, D. C., is the "national clearing house of all religious bodies and all Christian reform movements." Through this agency the Christian thought and sentiment of the country may be focused upon our Congress in the interest of

any reform measure concurrently endorsed by the Christian people of the nation. This Bureau has to its credit valuable aid in many reform bills that have been secured. April 8th will be the 12th anniversary of Rev. W. F. Crafts' work as a legislative reformer, and his work each year is an increasing evidence of his fitness for the place and the continuance of the work. But this cannot be done without the necessary support both moral and financial. The Bureau is dependent on contributions from its friends and unless there is an unusual liberality the reform measures in its hands will suffer seriously. Checks for its support should be sent to Rev. Wilbur F. Crafts, 210 Delaware Ave., n. e., Washington, D. C.

## Quick and Easy Local Reforms.

First, let us insist that the newsrooms of the street shall be at least as clean as the newsrooms of the railroad managers, cannot be suspected of being too strict. The railroads have ruled out certain papers and magazines. The circulation of such brigands as the James Brothers are also excluded, and some of the French novels. Others would be banished if appeal in specific cases should be made to the president of the road. In almost any city this street-cleaning can be done in one day. In Pittsburg it took a week, with no arrest save "the arrest of thought." In the spare moments of the day it which close I write I have in less than two hours time secured the promise of all the newsletters, *McIntire* and *Franklin*, Penn., to cease selling these corrupters of youth.

All that has been found necessary has been to inform the dealers quietly, on the assumption that they do not know the law, that the State, to protect its youth, forbids the sale to any minor, or exposure where he might see them, of books or papers, made up chiefly of "stories of crime," of "police reports of crime," of pictures and stories of "bloodshed, lust, and crime," and under maximum penalty of \$1000.00 fine and two years' imprisonment. Other states have similar laws. Go to your police court or mayor's office, and read up from your law-book kept there. It took only ten minutes to get out of Vieland, N. J., newsrooms every periodical objected to. This is work for the older, married men and women, in defence of impelled youth. Send to Bureau for street cleaning card.

Second, let the same persons clean the bill-boards by calling the attention of theatre proprietors, bill-poster and mayor to the same law.

Third, let the mayor also be urged to cancel the license of at least the worst theatre, and to require all theatres to have all posters submitted to him or to some one or more named by him. This he can require. Theatres are too often allowed to be night schools of burglary, highway robbery, and adultery.

Fourth, let the crying of Sunday papers (if the sale itself cannot also be prevented) be stopped by citing the fact that New York, though selling more Sunday papers than any other city sells them in a quiet and orderly manner, with no huckstering cries, that disturb both sleep and devotion without even financial advantage to the law-breaking papers.

Fifth, drive out the penny and nickel gambling slot-machines, and obscene microscopes.

Sixth, get a force ordinance, the most effective check to the increase of juvenile crime. Such an ordinance is in force in four hundred American towns. It is not a surrender by parents of their duty, but a parental "trust," the ringing of a home coming bell at night to save thoughtless youth under sixteen from the perils that lurk in the dark. The justification of the curfew-bell and that of the school-bell are the same.

For the protection of the child and of the community, children are rung into school at 9 a. m., and for the same two reasons are rung into the home at night to keep them from the devil's night school of the street. The Reform Bureau will send a form of ordinance and the testimony of mayors and sheriffs in favor of the law to all who apply with stamp. The young people's societies, the Y. M. C. A., and the teachers should aid not only in securing the law, but especially in developing in Christian boys and girls a loyal obedience to it. Usually some woman's club should lend the movement. The Y. M. C. A. and the Y. W. C. A. are operative.

In the long thirty years' war will the school let us cheer our forces with the thirty-hour victories in every town and city.

Meantime let us keep our eyes on the great national wars, greater than our Cuban and Philippines skirmishes, that aim at the overthrow of the empires, especially these in the army and the new islands, the Mormon orbans, gambling, and the holiday Sunday.

[From the Outlook, 1898.]

The National Reform Bureau is an organization having for its object the promotion of legislation demanded by the consciences of the country rather than by business interests. The President of the Bureau is the Hon. Charles Lyman, formerly of the Civil Service Commission, and its Superintendent and Treasurer is Rev. Wilbur F. Crafts, whose work, begun ten years ago in behalf of a "Sunday rest bill," grew into the more general work now conducted by that Bureau. Among the measures advocated are those to prevent the transmission between the different States of telegraph messages facilitating gambling, limiting absolute divorce, restricting the sale of liquor, excluding immigration of illiterates, and providing for voluntary arbitration for railway strikes.

[From the Christian Herald, 1899.]

The Reform Bureau, incorporated and international, with headquarters in Washington, D. C., is doing a unique work in applied Christianity, seeking to help conversion before and after by creating a better moral environment; a work of preventive charity also, devoted to cutting off the vicious causes of poverty: intemperance, impurity, gambling, Sabbath-breaking and the like. Its chief battles, at Washington, just now, are: Against the seating of the polygamist Congressman-elect from Utah; and against beer-selling "canteens" in the army. On this last it won a signal victory. The Bureau is on the "firing line," but like our soldiers on San Juan Hill, without provisions, save as its chief officer, like Roosevelt (but without Roosevelt's wealth), draws on his own purse. The habit of Christians is to give mostly to three things: their local church, local charity and foreign missions. It is not yet customary to give to the nation, except in military campaigns. The Bureau helps with valuable rehates of literature, books, papers and leaflets, those who help it by membership fees.

## Local Reforms in Lecture Tours.

Accomplished by appeals to law breakers and city officers.

Some or all of a specific list of seven worst periodicals and a notorious French novel excluded, by letters to railway presidents, from the following railways: New York and New Haven; Delaware and Hudson Canal Co.; Delaware, Lackawana and Western; Lehigh; Pennsylvania; Reading; Baltimore and Ohio; Cincinnati, New Orleans and Texas; Lake Shore; Big Four; Wahash; Milwaukee and St. Paul; Denver and Rio Grande; Northern Pacific, etc.

Same excluded from street news rooms in Philadelphia, Pottsville, Lancaster, Harrisburg, Mechanicsburg, Carlisle, Chambersburg, Newcastle, Meadville, Franklin, Warren, McKeesport, Allegheny, Pittsburg, Erie, all Pa., Walnut Hills, (Cincinnati), Evanston, Ill., Beloit, Wis., Portland, Ore., Kalamazoo, Mich., Fairmont, W. Va., Newport, R. I., Geneva, Auburn, Clifton Springs, all N. Y., Vineland, N. J. Vile "Budget" suppressed in McKeesport, and similar one banished from Pittsburg, etc.

Bill boards improved in Carlisle. (Stores asked to clean windows), Scranton, Pittsburg, all Pa. Foul pictures gotten out of windows in Reading, Kenton, Ohio, Pittsburg, etc.

Obscene mutascopes driven from Allegheny, Pittsburg, Baltimore, Washington, etc.

Coarse plays and prize fights successfully attacked at Williamstown, Pa., Erie, Pa., Springfield, O., Pittsburg, etc.

Gambling slot machines driven out in Grand Rapids, Owosso, both Mich., Bergen Heights, N. J., etc.

Sunday sale, of soda, ice cream, candy and tobacco stopped at Avalon, Pa. Crying Sunday papers stopped, Auburn, N. Y. Sunday saloons closed in Denver, Los Angeles, Geneva, N. Y.; general Sunday closing at Carthage, Mo. etc.

Curfew secured at Kittaning, Titusville, both Pa., Jamestown, N. Y., also by correspondence at Waltham, Natick, West Hingham, all Mass., Morris, Ill., Connellsville, Pa., etc.

## Bureau's National Victories.

1 Anti-divorce bill, prepared and promoted by the Bureau, which has broken up all divorce colonies in the Territories, carried in the 54th Congress, and pen with which it was signed presented to the Bureau by President Cleveland.

2 Bureau's bill to raise age of protection for girls to 18 in Utah, passed exactly as written.

3 Bureau's similar bill for the District of Columbia and the Territories, passed in the 55th Congress in weakened form as modified in the House. (W. C. T. U. chief allies in this.)

4 Bureau's divorce reform Bill for same approved by Attorney of the District.

5 Bartlett-Cameron bill, to legalize race gambling on English-New York plan in the District of Columbia, defeated, with aid of Anthony Comstock and others. (Judicial decision two years later restored gambling.)

6 Favorable report secured in 54th Congress on Bureau's Gillett bill, to forbid interstate gambling by telegraph.

7 Favorable report secured in 55th Congress, with aid of W. C. T. U., for Bureau's Ellis-bill, to forbid liquor-selling in "canteens," etc.

8 Anti-canteen amendment forbidding all liquor selling in army and navy (written by the Bureau except last clause, urging strict enforcement) enacted as Sec. 17 of army reorganization bill in 55th Congress, considered most important temperance victory in this country in this decade. (All temperance bodies and churches, allies.)

9 Favorable reports secured in 54th and 55th Congresses on Bureau's bill to forbid transmission in mail and by interstate commerce of pictures and descriptions of prize-fights.

10 Also, on Bureau's Hoar kinesiscope bill, forbidding reproductions of prize fights, in 55th Congress.

11 With Churchman's League, twice secured approval of Bureau's Sabbath law for D. C. from District Commissioners.

12 Anti-saloon Amendment for Hawaii, introduced by request of Bureau, carried in 56th Congress, with aid of W. C. T. U. and A. S. L.

You give largely to local charity, but why not equally to reforms that would prevent the need of charity by cutting off its causes, with which, rather than mere consequences, we should deal? Only one large request has been given to reform, although Roosevelt's closing of Sunday saloons thumbed out the bill, and Dr. Edward Everett Hale says that his church alone could care for all the dependents in Boston and New York, so by drink. The corporate name is "The Reform Bureau, of Washington, D. C." A building and printing press are especially needed. \$100,000 would provide them. Large funds needed at once to send out petitions, New York, "Grants," Successful Men of To-day," or "Protection of Native Races against Intoxicants and Opium," for both members to renew for 1899. Sent free on request. "Patriotic Studies," (Amended) for Social Progress, 64 pp., 4 cents, postpaid. Free to all Bureau Members, also "Proudhon Assesop," on request. Sent 2 cent stamp for Curfew leaflets.



# Blanket Ballot.

[For use by single individual adults (18 yrs. or more), or meeting to express sentiment on one or more bills in Congress. Better still, send separate petition for each bill.]

## The Sovereign People's Referendum and Plebiscite.

To U. S. HOUSE OF REPRESENTATIVES (Care of Hon. \_\_\_\_\_ M. C.)

The undersigned individuals [and organizations] hereby express their fraction of public sentiment in behalf of pending measures marked X in squares below, for favorable votes upon which they hereby petition the House as a whole, and their own Representatives in particular.

1. Anti-polygamy amendment (H. J. Res. 69), to give Federal Courts concurrent power with State Courts to punish polygamists, including disqualification for holding office.

2. Bowersock bill, (H. R. 8752, favorably reported in the House), for suppression of liquor selling "canteens" in the army.

3. A bill to forbid the sale of all intoxicants in the Philippines to native races, as in Alaska; also to abolish saloons and the opium traffic.

4. Ray-Platt bill, (H. R. 6641, S. 2533), to bring divorce laws of the District of Columbia and the Territories up to the standard of the best of state laws, allowing remarriage only in case of adultery and only to the innocent party (legal separation only in other cases), as a step toward a uniform marriage and divorce law of the same high grade. (Approved by Attorney of the District.)

5. Littlefield bill, (H. R. 8497), to forbid transmission of race gambling bets and fraud devices by telegraph. (Favorably reported in 54th Cong.)

6. Allen bill (H. R. 10592), to give the Nation's Capitol such protection against Sunday-traffic and noisy public amusements as is generally provided by the state laws for other cities. (Twice approved by District Commissioners.)

The above was adopted by vote by a meeting of \_\_\_\_\_

of \_\_\_\_\_ on \_\_\_\_\_ and the undersigned was authorized to so

ATTEST \_\_\_\_\_

Individually endorsed by \_\_\_\_\_ of \_\_\_\_\_

[When signed deliver or send to your own Congressman.]

In a Presidential year there is danger that public attention will be too exclusively devoted to the election of the chief executive. To elect great laws that shall rule for a century is yet more important, and in order to that we must elect good law makers, and make them feel that public sentiment demands such laws. Hence this ballot. The Congressmen elected two years ago serve till March 4.

[This ballot supplied by The Reform Bureau, 210 Delaware Avenue, n. e., Washington, D. C., to all who apply with stamp.]

I am very glad to see so many assembled here to-day on a matter which is of such vital importance to the progress of God's work in every mission field.

After we gave the Gospel to the heathen, and life and property were safe, trade followed us, not to uphold the work of God, but to give the natives rum and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the American traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then again return to it. At last we sent a deputation to him, and he said he could not stop the business; to do so would ruin him and his wife and children. Instead of the drink saving him and his family, it nearly proved the death of them all. Natives maddened with his own rum, and in some way offended, would have shot him with rifles he had sold them had not the missionary's helper stood between him and them, pleading in his behalf. Meantime his wife and children escaped by flight.

These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes shoots his friend, and not a few of them have fallen victims to their own madness.

In West Tanna my son was placed as a missionary three years ago. At that time he did not know a word of the language, but he labored hard, and he succeeded, by God's grace, in converting many of the people, including the war chief of four thousand cannibals. This war chief came to the missionary one morning and said: "Missi, will you go with me to the American traders living on the shore and help me to plead with them not to sell to my men the white man's firewater, for when their reason is dethroned by it they commit shocking crimes, and I have no power to control them. It's making havoc of my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?"

A savage drunk on traders' rum, and armed with a trader's musket, is a thing of horror. My son would have been killed by a bullet from an American gun, sold by an American trader to a native, if the noble chief before mentioned had not thrown himself between the half-drunk native and the missionary, only to fall dying with the bullet in his own body. Natives maddened by American rum have turned American rifles against the little native orphan girls of the mission who were sporting in the tops of trees, and shot them down with as little compunction as if they had been monkeys.

American rum and guns have wrought many other tragedies, including the case of a trader on Tanna who wrought as a lay missionary and was shot while he knelt in prayer.

A letter by the last mail from Australia and the islands reports how an American missionary named Fielding, and Gilley, another missionary, went inland to conduct worship at a heathen village, when a ball was shot at Gilley, who escaped it, and another went through Fielding, who fell, and when Gilley ran to lift him up, a savage struck Gilley with a club and dragged him aside, when they shot another of the party and compelled Gilley, under a guard, to remain and see them cook and devour the bodies of the two like so many rabid dogs. Next morning at the pleading of the other men, for fear of punishment, Gilley and his party were let go.

As there is no other trader there from whom they could get the ammunition for all these murders, they must have got it from the American trader living there on the shore.

The Australian churches support the New Hebrides Mission, and the mission sent me to America eight years ago to appeal to the American public and to the President of the United States and to the Congress of the United States to place the American traders under the same prohibition that England has placed her traders under in regard to the sale of intoxicating liquors, and ammunition and opium. At that time,

"We have received through the courtesy of the Rt. Hon. Joseph Chamberlain, British Colonial Secretary, a package of British prohibitory laws for the protection of Pacific islanders, mostly of the same tenor as the one given herewith in facsimile, which we hope may aid some legislator to draw a corresponding law forbidding any American citizen to sell or give or otherwise supply to any aboriginal native of any island in the Pacific ocean, any wine, spirits, or any other intoxicating liquors, etc. These laws apply to British subjects, not alone in British islands and others under a British protectorate, but also, as will presently be shown in the case of the New Hebrides, for example, in islands where she has no governmental control of any but her own traders. The United States found a way to prohibit American merchants from selling opium in China, and surely can find a way, by separate action, while an international agreement is delayed, to prevent them from selling opium, intoxicants and firearms among the natives of the islands.

when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States government should be placed under the same prohibition that Great Britain has placed hers under by act of Parliament in response to our petition; but somehow, though President Harrison was eager to join the prohibition, and President Cleveland, following him, was equally eager, the documents were not sent out, and the object I had in view was not accomplished. We have suffered a great deal during

The correspondence of Secretary of State Hon. John W. Foster, during President Harrison's administration, we learned from him, may be seen in "Papers Relating to Foreign Relations," House of Representatives, Ex. Doc. I, Part I, pp. 198, 287, 320. From an examination of this correspondence we have ascertained that Great Britain's first proposals on the subject of protecting the Pacific islanders against drink and firearms, made in 1884, were welcomed by Secretary of State



Frelinghuysen on behalf of this country, but that no international agreement was consummated then or in 1892, when Mr. Foster took up the matter. Great Britain sent the proposed international agreement to France, Italy, Germany, Austria, Hungary, Russia and Hawaii, as well as the United States. In all these countries Christian citizens should urge the renewal and consummation of this noble endeavor. In order to do this we subjoin the proposed "international agreement in full:

"Draft international declaration for the protection of natives in the islands of the Pacific Ocean.

"A declaration respecting arms, ammunition, explosive substances, and intoxicating liquor, and prohibiting the supply of these articles to natives of the Pacific islands.

"1. In this declaration the following words and expressions shall have the meanings here assigned to them, that is to say:

"Subject of the contracting powers' includes a citizen of the French Republic or of the Republic of the United States of America.

"Pacific islands' means and includes any islands lying within the twentieth parallel of north latitude and the fortieth parallel of south latitude and the one-hundred and twentieth meridian of longitude west and the one-hundred and twentieth meridian of longitude east of Greenwich and not being in the possession or under the protection of any civilized power.

"Native' means any person who is or appears to be a native, not of European or American descent, of some island or place within the limits of this declaration

"Arms' means every kind of firearm and any part or parts of firearms.

"Ammunition' means every kind of ammunition for firearms and any material for the preparation thereof.

"Explosive substances' means gunpowder, nitroglycerin, dynamite, gun cotton, blasting powder, and every other substance used or manufactured with a view to produce a practical effect by explosion.

"Intoxicating liquor' includes all spirituous compounds and all fermented liquors, and any mixture part whereof is spirituous or which contains fermented liquors, and any mixture or preparation containing any drug capable of producing intoxication.

"Offense' means offense against this declaration.

"2. Any subject of the contracting powers who shall give, sell, or otherwise supply, or shall aid or abet the giving, selling, or otherwise supplying to any native any arms, ammunition, explosive substance, or intoxicating liquor [Qy., except under special license from one of the contracting powers] shall be guilty of an offense against this declaration.

[The query in paragraph 2, which is not a part of the declaration, Great Britain no doubt suggested to cover the case where a native servant is sent by a white master for drink which in British colonies is covered by requiring a written order, with heavy penalties for evasion, and to provide especially for licensing certain trustworthy natives, in rare cases, to carry firearms. But we are informed that President Harrison and Secretary Foster objected to such an exception as likely to vitiate the law. Let statesmen who would do something truly great perfect the details of this great proposal and carry it to victory as a greeting to the twentieth Christian Century.—*Editor.*

"3. An offense against this declaration shall be punishable by imprisonment not exceeding three months, with or without hard labor, or a fine not exceeding £10, or both.

"In addition to such punishment all articles of a similar nature to those in respect of which an offense has been committed found in the possession of the offender, may be declared forfeited to the contracting power to whose nation the offender belongs.

"4. A person charged with an offense may be apprehended by any commissioned officer of a ship of war of any of the contracting powers, and may be brought for trial before any of the persons hereinafter mentioned.

"5. Every person so charged, if difficulty or delay is likely to arise in delivering him over for trial by the authorities of his own country in the Pacific islands, may be tried summarily, either before a magistrate or other judicial officer of any of the contracting powers having jurisdiction to try crimes or offenses in a summary manner, or before the commander of a ship of war of any of the contracting powers.

"Any such commander may, if he think fit, associate with himself as assessors any one or more fit persons, being commissioned officers of a ship of war of one of the contracting powers, or other reputable persons, not being natives, who are subjects or citizens of one of the contracting powers, and, either with or without assessors, may hear and determine the case, and if satisfied of the guilt of the person charged, may sentence him to the punishment hereinbefore prescribed.

"6. Sentences of imprisonment shall be carried into effect in a government prison in Fiji or New Caledonia, or in any other place in the Pacific Ocean or in America or Australasia in which a government prison is maintained by one of the contracting powers.

"7. All fines, forfeitures, and pecuniary penalties received in respect of this declaration shall be paid over by the person receiving the same to [Qy., H. B. M. high commissioner for the western Pacific] for the benefit of the contracting power from whose subject or citizen the same was received.

"8. Each contracting power shall defray the cost of the imprisonment of any of its subjects or citizens, which cost shall be calculated upon the actual cost of maintaining the prisoner with an addition of [twenty] per cent as a contribution to the salaries and other expenses of the prison. A certificate under the hand of the governor of the colony, or other chief authority of the place where the prison is situated, shall be conclusive as to the amount to be paid.

"An offender shall not be taken to any British colony in Australasia for imprisonment unless the government thereof shall have consented to receive such offenders.

"9. It shall not be an offense against this declaration to supply without recompense or remuneration intoxicating liquor to any native upon any urgent necessity and solely for medicinal purposes, but if the person giving such liquor shall be charged with an offense against this declaration it shall rest upon the accused to prove that such urgent necessity existed, and that the liquor was given for medicinal purposes.

"10. This declaration shall cease to apply to any of the Pacific islands which may hereafter become part of the dominions or come under the protection of any civilized power; nor shall it apply to the Navigator's or Friendly Islands, in both of which groups a government exists which has been recognized as such by more than one of the contracting powers in the negotiation of formal treaties; nor shall it be held to affect any powers conferred upon its own officers by any instrument issued by any of the contracting powers.

"11. The contracting powers will severally take measures to procure such legislation as may be necessary to give full effect to this declaration.

"12. The present declaration shall be put into force three months after the deposit of the ratifications, and shall remain in force for an indefinite period until the termination of a year from the day upon which it may have been denounced. Such denunciation shall only be effective as regards the country making it, the declaration remaining in full force and effect as regards the other contracting parties.

"13. The present declaration shall be ratified, and the ratifications deposited at London as soon as possible.

In witness whereof the respective plenipotentiaries have the same, and have affixed thereto the seal of their arms."

these eight years by the influence of intoxicating drink, and now I am sent again to America to renew the plea that Christian America will do what Christian Britain has done in the interests of humanity, to prevent the mischiefs that have taken place and are taking place every now and then through men under the influence of intoxicating liquors. I have appealed to the President and I have appealed to Congress through the President, but it all seems of no avail—at least it has not accomplished anything up to this time. A week before last I went to Washington and had an interview with President McKinley. He received me very graciously and promised that he would do what he could. I also had an interview with the Secretary of State [Hon. John Hay]. They both heard what I had to say, and they seemed to sympathize with me, and they said: "We will look into this question, and we will try if possible to do what you wish." Since then I have received a letter from the Secretary of State saying that they cannot interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they cannot do anything for us unless there is an act of Congress passed. Surely there

Later the Secretary of State gave to the press, as a reason why the United States government could not do what Dr. Paton had asked, a statement that Great Britain and France had a joint protectorate over the New Hebrides. This, Dr. Paton has assured the authors of this book, as he has also assured President McKinley and Secretary Hay, is a mistake. There is a crude arrangement that when an English trader is killed by the natives the English man-of-war may punish the offense, and likewise a French man-of-war when a French trader is killed, but "the islands and natives," Dr. Paton declares, "are under the protectorate of no civilized nation." "If Britain," he continues, "had a protectorate over them Queen Victoria's High Commissioner, the Governor of Fiji, would not have advised our mission and churches supporting it to send a deputy to America to plead with the President, the Congress and the people of the United States to place their traders on those islands under a prohibition as to paying for native produce in liquors and firearms, similar to that under which Great Britain has had her traders placed in the interest of humanity." To prove that Secretary Hay is laboring under a misapprehension as to the alleged protectorate Dr. Paton has recently secured the following letter from Lord Salisbury, through Mr. A. Smith, Esq., M.P., which has been sent to President McKinley, without any known result at this writing two months later.

"Foreign Office, May 29, 1900.

"Sir:—With reference to the letter which you addressed to Sir Thomas Sanderson on the 23d instant, enclosing a communication from Mr. Landridge respecting the New Hebrides, I am directed by the Marquis of Salisbury to state that the only formal convention in regard to the islands is that concluded between this country and France on the 16th of November, 1887, supplemented by a Declaration signed at Paris on the 29th of January, 1888.

"I am to enclose a copy of the paper presented to Parliament on the subject in 1888. The convention provides for the constitution of a joint naval commission charged with the duty of maintaining order and protecting the lives and property of British subjects and French citizens in the New Hebrides.

"You will observe from Lord Salisbury's despatch to Mr. Egerton of the 21st of October, 1887, that previous to that date the French government had given assurances on several occasions that they entertained no projects of annexation. I am, Sir,

"Your most obedient and humble servant,

(d) F. H. VILLIERS.

"S. Smith, Esq., M.P., 11 Delahay Street."

Dr. Paton says: "The naval commission has no power to interfere with American traders." He also says in regard to the proposed American prohibition of intoxicants, opium, ammunition and dynamite: "It need not be any expense to America, for, as English men-of-war are visiting Fiji and Samoa, offenders who are American subjects could be handed over to the American consul at Fiji or sent to American authorities in Tuteila."

Dr. Paton says in several of his letters to us that the New Hebrides, having no protectorate, are "the common hunting ground of slavers and kidnappers who seek cheap colored labor for white men." It would seem that here is a call for another international treaty dealing with all the subjects of the Congo treaty of 1892, slavery, firearms and liquors, including also the establishment in the New Hebrides of such a government as that of the Congo Free State to safeguard all right interests. England and France are each willing the other should annex these islands, about which there is a long story, but surely the nations that are protecting the native races in neutral zones of Africa, in the interest of trade as well as in the name of humanity, are called to a like service in neutral islands of the sea.

Dr. Paton are some Congressmen in America appeals to Congress and the American people who, from their love of God and the responsibility of their positions, will take up this matter and get the act passed. Surely, surely, America will unite and try to break up and drive out from the Philippine Islands, and for every other island where it has acquired possession, the influence of this terrible curse.

We appeal to every Christian in America and to every association in America, to try if possible to bring this about. France has said she will enact the prohibition if the United States will do so, and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed.

I return to the islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition as English traders, and failed.

The British Parliament in 1891 passed a resolution declaring that the course of the government with reference to opium was "morally indefensible." In 1893 a Royal Commission was appointed. Referring to this Commission, Dr. J. G. Kerr, M.D., forty-four years a missionary in China, says: "Had the Royal Commission taken into consideration the *degradation of the moral nature* and given due regard to the effect of opium on the immortal part of man, the condemnation of the opium trade and of the habit would have been unanimous and in the strongest terms, and the British nation would have swept them from every part of the world where her flag holds sway." In 1895 the Royal Commission made a report which failed to condemn the traffic, but the agitation was not without effect and no doubt helped to secure the gradual prohibition—corresponding to the gradual emancipation accomplished long ago in British colonies—which has recently been ordained for parts of Burma, starting out with the prohibitory declaration, quoted by Dr. Dennis in "Christian Missions and Social Progress," that Buddhism rightly condemns the opium traffic, and that it shall be suppressed. The details of this plan of gradual prohibition—which, it will be seen from missionary letters quoted herewith, is not yet working satisfactorily, and leaves out large sections of Burma—are given officially in the following letter and statement sent to us, in response to enquiries, by the British government. It is certainly encouraging to further agitation—looking toward the total prohibition of the sale of opium, except as medicine, in the whole British Empire and by British subjects everywhere—to read, in contrast to England's opium record in India and China, these Burmese prohibitions, due, no doubt, to agitation, working through the Christian statesmanship of Sir Charles Atchison:

India Office, Whitehall, S. W.

13th September, 1900.

Sir:—With reference to your letter of 18th July, 1900, to the Secretary of State for the Colonies, which has been forwarded to this Office, I am directed by Lord George Hamilton to forward an extract containing a description of the rules regarding cultivation, manufacture and sale of opium and the registration system applied to opium consumption, in Burma.

Owing to the great prevalence of opium smuggling in the province some modifications of this system are in contemplation, but the particulars have not yet been published by the Government of Burma.

I am, Sir,

Your obedient Servant,

HORACE WALPOLE.

Wilbur F. Crafts, Esq.,

Reform Bureau,

220 Delaware Avenue N. E.,

Washington, U. S.

80. The cultivation of opium is prohibited throughout Burma, except in Kachin villages in the Katha, Bhamo, Myitkyina, and Upper Chindwin districts. A duty of eight annas is levied on each quarter of a pex [1.75 acres] of land under poppy cultivation in these villages. Land under poppy cultivation is measured by the village headman. If any opium grown in these areas is taken to another part of Upper Burma, duty is levied on it at the same rate as on foreign opium imported into Upper Burma. The area of land under poppy cultivation is not known, because the localities in which the cultivation is carried on are for the most part beyond the sphere of regular administration. They are situated in remote hills which are usually visited once a year by Government officers.

81. The manufacture of opium is prohibited in Burma, except—

(a) For medical and tattooing purposes by professional persons.

(b) By licensed vendors, who are permitted to manufacture *beinsi* and *beinchi* from raw opium; and

(c) By non-Burmans, in localities in which the cultivation of the poppy is permitted (see preceding paragraph).

82. (i) Burmans in Upper Burma may not possess opium except for medical purposes.

(ii) Burmans in Lower Burma who have not been registered may not possess opium except for medical purposes.

(iii) Non-Burmans may possess opium for private consumption.

(iv) Travelers of distinction entering Burma and heads of caravans entering the Myitkyina and Bhamo districts by land may possess opium produced in the Shan States or out of India which they have brought with them for their consumption, and

(v) Persons to whom special licenses have been granted (medical practitioners and others) may possess opium in accordance with those licenses.

The ordinary limit of private possession is that prescribed for retail sale, viz., three tolas of opium and its permitted preparations (other than those used for medical purposes); six tolas of medical preparations; and five seers of poppy-heads.

The system of registering Burmans was introduced in the beginning of 1893. It was then decided to extend the prohibition of the use of opium (except for medicinal purposes) by Burmans, which had always been enforced in Upper Burma, to Lower Burma. In order to avoid inflicting hardship on Burmans who had become habituated to the use of the drug, notices were issued in March, 1893, to the effect that, after the new system had been introduced, no Burmans except such as had registered themselves would be permitted to possess opium, except for medicinal purposes; that all Burmans of 25 years and upwards who desired to continue the use of opium must register themselves; and that Burmans under 25 years of age were not permitted to register themselves. The Rules provide that the names of registered consumers shall be entered in township registers, and that extracts from these registers containing the names of registered consumers from each village or ward shall be given to the headman concerned. Every headman is thus acquainted with the names of registered consumers in his jurisdiction. A combined register for the whole of each district is also kept by the Deputy Commissioner. Each registered consumer is furnished with a certificate of registration and is required to produce it when buying opium as a proof that he may legally possess it. The Rules further provide for the removal from the register of the names of consumers who desire to have their names removed or who have died, and for the transfer from one register to another of consumers who change their place of residence. In order to secure that the registers are kept up to date, District Officers are required to verify them every six months.

83. The Bengal Excise opium, which is procured by Government and stored in the district treasuries, is issued thence to licensed vendors at Rs. 29 per seer in Arakan, and at Rs. 33 per seer in the rest of the province. Deducting Rs. 8½ per seer, which is credited to "Opium" revenue as the cost of production, the resultant rates of duty are Rs. 20½ and Rs. 24½ per seer, respectively. Opium imported from the Shan States or Yunnan, for sale in Upper Burma pays a duty of Rs. 17 per viss of 3.65 lbs., or about Rs. 9 3/5 per seer. But the illicit consumption of Chinese, Shan, and Upper Burma grown opium in 1898-99, amounted together to only 9 maunds against 720 maunds of Bengal opium. These figures exclude some 42 maunds of contraband opium which, after confiscation, were disposed of to licensed vendors for sale.

84. Licenses for retail sale are ordinarily disposed of by auction, and the licensees are permitted to open shops in selected places and to sell opium retail to persons permitted to possess it, namely, medical practitioners, pharmacists, doctors, tattooers, non-Burmans, and registered Burmans in Lower Burma. The localities at which shops are opened are fixed by Government and have varied little during the last few years. The principle followed in licensing shops is to license them in places in which there is a considerable population of persons addicted to the consumption of opium. There were fifty-three licensed shops in 1898-99.



The authors of this book have each some special fitness for the task. Dr. Wilbur F. Crafts is Superintendent of The Reform Bureau, an incorporated international society, with headquarters at Washington, D. C., which is, in the largest sense, a union missionary society. It is laboring to create a more favorable moral environment wherever our flag floats and in other lands, especially throughout the American continent, by means of legislation, letters, lectures and literature. Mrs. Crafts is the Sunday School Superintendent of the World's Women's Christian Temperance Union, and, in that office has had occasion for years to keep informed on temperance work in all lands, especially its most important aspect, the protection of youth.

Misses Mary and Margaret W. Leitch were successful missionaries for ten years in Ceylon, where they found the licensed sale of liquors and opium, in the supposed interest of British revenue, the chief obstacles in their path, and made it a part of their missionary labor to combat it, as in earlier missionary work among the colored people of the South also they had combated liquor selling as their chief foe. The last-named is a welcome speaker in the great national conventions of the Endeavorers and white-ribboners, as well as in missionary conferences.

#### AUTHORS' INTRODUCTION.

The relation of the great Christian nations to weaker peoples is to-day first on the docket in the court of conscience in all the continents. On the surface it seems to be a battle of conscience against commerce, but Great Britain, the most experienced of colonizing powers, is beginning to recognize that commerce no less than conscience calls for the abolition not alone of slavery but also of the kindred traffics in liquors and opium. She is finding her opium revenue costly not only in the lethargy and hatred it has promoted in China, but also in the criticisms it has prompted in rival nations, which have affected the public opinion of the world, a force to be reckoned with in this age of popular government no less than armies and navies. Our own nation, a novice in colonizing, has thus far not profited by the mistakes, nor studied the new policies of other powers as to the drink and opium traffics among native races.

Christian nations are no doubt bound to bring China to order, and every other country which lacks humane and efficient government. But Christian citizens meantime must bring their own nations to justice. When that is done the traffics in liquors and opium will follow the abolished slave trade to the limbo of crimes against civilization. And this book proves that it can be done speedily if all our Christian forces are mobilized for this crusade. The temperance organizations, which form but a thin line of skirmishers, including less than one in a hundred of the church members, should be re-enforced by the larger missionary societies, which must soon recognize that temperance work is a branch of missions, home and foreign; and pastors must also

MARSHAL ON THE FIRING LINE THE MAIN ARMY OF THE CHURCH OF GOD BY SEEING TO IT THAT TEMPERANCE WORK AT HOME AND ABROAD IS MADE AN ORGANIZED PART OF REGULAR CHURCH WORK. "GOD WILLS IT."

OCTOBER 1, 1900.

We know what the curse of this abominable liquor traffic is in our own country, and it is the same elsewhere. It is a curse to the individual and a curse to the home; it fills our jails and our almshouses; it is opposed to everything that is good in America. The saloon is no different or better anywhere else. It does not improve by exportation.—*Introductory remarks of HON. SAMUEL B. CAPEN, LL.D., President of the American Board of Commissioners for Foreign Missions, on taking the chair at SUPPLEMENTAL MEETING ON OPIUM AND LIQUORS IN MISSION FIELDS, during Ecumenical Conference of Missions, 1900.*

Almighty God, the God of the nations of the earth, the God of the Ten Commandments, the God of all righteousness in dealing with our fellow men, as well as of all Godliness in our relations to Thyself, preside over this meeting, and may there go out from it a trumpet remonstrance against alcoholic drinks and opium and all else of a kindred character, which is not only destructive to human bodies and human souls, but is bringing the very Gospel of Jesus Christ into disrepute as connected with nations which themselves are called Christian.

We do entreat Thee that Thou, who didst make choice of Peter that out of his mouth the Gentiles might hear the word of grace, wilt be pleased this afternoon to make choice of every mouth that shall speak that it may speak not the word of man but the word of God in the power of the Spirit, which shall echo round the world, that everywhere may be heard this remonstrance against gigantic and terrible evils, which we pray that, either through mercy or through judgment, Thou wilt speedily sweep away off the face of the earth, that Thy kingdom may come and Thy will may be done in earth as it is in heaven, through our Lord Jesus Christ. Amen.—*Prayer of REV. ARTHUR T. PIERSON, D.D., Editor of the Missionary Review, at Supplemental Meeting.*

## GENERAL SURVEY OF THE PROBLEM.

ADDRESS BY

REV. WILBUR F. CRAFTS, Ph. D.

AT THE SUPPLEMENTAL MEETING, ECUMENICAL MISSIONARY CONFERENCE, 1900.

On Sabbath morning, on our ships of war, as the hour of worship approaches, the stars and stripes are temporarily lowered, and there is raised to the peak a pennant containing a blue cross, symbol of the Kingship of Christ, in a white field, emblem of national righteousness. Then "Old Glory"

REV. WILBUR F. CRAFTS, PH.D.

is drawn up *under the cross*, in token of the nation's subordination to Christ as its King; proclaiming in the language of flags what the United States Supreme Court declared in a unanimous opinion in 1892, "This is a Christian nation"; proclaiming also that nothing has a right to have our flag float over it in token of protection that is inconsistent with the cross of a Christian civilization.

The cross in the many flags of Christian nations proclaims that the purpose—the ideal at least—of Christendom, which is but an abridgment of Christ's Kingdom, is to make the law of Christ the law of the world.

Our object—and the *object* of a book or an address is more important than its *subject*—is to promote that ideal by securing the active aid of all to whom these words may come, in behalf of pending and progressing legislation, national and international, looking toward the removal of the greatest hindrance to missions, the greatest shame of Christian nations, the traffic in liquors and opium on the frontiers of civilization.

**A worthy celebration of the new century.**

No Christian celebration of the completion of nineteen Christian centuries has yet been arranged. Could there be a fitter one than the general adoption, by separate and joint action of the great nations of the world, of the new policy of civilization, in which Great Britain is leading, the policy of prohibition for native races, in the interest of commerce as well as conscience, since the liquor traffic among child races, even more manifestly than in civilized lands, injures all other trades by producing poverty and disease and death.

**A better environment for children and child races.**

Our object, more profoundly viewed, is to create a more favorable environment for the child races that civilized nations are essaying to civilize and Christianize.

Science has made too much of environment, but the church has made too little. Science, in the sophomore era of evolution, spoke of environment as almost omnipotent; but the church makes a greater mistake in almost ignoring it as if it were impotent. Imagine a farmer giving his labor exclusively to planting seeds, making no effort to create a favorable environment for his plants by fencing out the cattle that will otherwise trample them under foot, and ignoring the weeds that will overshadow them, and then calling conventions after harvest to solve the mystery, why his plants are so few and small.

**City missionary work.**

In this age of cities it is to be expected that conversions will decrease if we allow needless temptations about our youth to increase, such as foul pictures, corrupt literature, leprous shows, gambling slot machines, saloons, and Sabbath breaking. Instead of putting around our boys and girls a fence of favorable environment, we allow the devil to put about them a circle of fire; and then we wonder that they wither. *We are trying to raise saints in hell.* While the churches are anxiously asking why conversions are decreasing we would like to write on the sky, as the message for the hour at home and abroad, "ENVIRONMENT AFFECTS CONVERSION BEFORE AND AFTER."

This warning is needed alike in city missions, home missions and foreign missions.

**Home missionary methods.**

In what other way could home missionary forces, in Montana, for example, so rapidly build up their churches, in some of which the only man in attendance is the preacher, as by devoting their chief energies unitedly, for a whole year, if necessary, in securing the adoption of the American Sabbath in place of the holiday, work-a-day Sunday.

**Environment in mission fields.**

And surely, when missionaries tell us that "Christian nations are *making ten drunkards to one Christian*," and when they also say that *we could multiply conversions by ten if we could first subtract the saloon*, it would seem hardly less than a self-evident mathematical axiom that missionary and temperance societies ought to unite actively in this country, as they have in England, to marshal Christian citizenship for the swift overthrow of the liquor traffic among native races.

**Law as well as gospel needed.**

To create a more favorable moral environment is the supreme mission of government, at home and abroad. In the words of Gladstone, "The purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right." Ex-President Harrison, in opening this Ecumenical Missionary Conference, declared that the child races, "even less than our children, have acquired the habits of self-restraint." They should therefore be treated as the wards of civilized nations, as, theoretically at least, we have treated our minors and Indians.



**We are the government.** In a heathen country, like Turkey, missionary work must be chiefly the planting of Christian life in individual souls. But when in any country individuals have been converted in such numbers that Christian convictions have become a Christian nation, then in the home land and in all its colonies, the Christian citizens, who can control the acts of government if they will, are responsible if these acts are so unchristian as to hinder the work of civilization and Christianization. In all missionary lands that are controlled by Christian popular governments the very citizens who send the missionaries are responsible for permitting the sending of the opium and intoxicants which are the greatest hindrance to their work.

Considerably more than half the world's surface is under Christian governments, and the remainder largely under their control, and if we had really Christianized our politics the world might soon be Christianized, but the Christian government back of the missionary is often his chief obstacle rather than his best ally, because of its attitude toward the liquor and opium traffics.

Miss Marie A. Dowling, a missionary to China, tells in a letter how a Chinaman asked her and other missionaries standing by, why they were in China, to which they replied, "To preach the true doctrine." The Chinaman said, with bitterness in his voice, and contempt in his manner, "You cannot be true, for in one hand you bring opium to curse China, and in the other you bring your religion." The missionaries replied that they were from America, not from England, which forced opium upon the Chinese. "But," the letter continues, "what if we had been in Africa?" Let the missionaries cease their vain effort to separate the Christians that sent them from the citizens that permit the rum and opium to be sent, and in prophetic indignation *awake Christian citizenship to prohibit this slaughter of native races.*

Christian citizenship can certainly dictate the policies of Great Britain and the United States, whose united leadership in such a case would almost certainly be followed by all others of the sixteen great nations that dominate the world, and that have already twice adopted in treaties the principle that the native races should be protected against the vices of civilization. To secure extensions of these

See page 6.

treaties made for Africa to all like cases the world over, by way of providing a favorable environment for child races, in the process of civilization, is our sublime object.

**The supreme crime of politics and commerce.** With this object clearly in mind, let us examine without flinching the great evil we seek to cure, the slaughter of native races, body and soul, through the white man's vices, a crime done by commerce, with the co-operation of politics, of which no one of us is innocent who has not done his utmost to prevent it.

**Total abstinence religions.** At the foundation of this part of our study we must place the fact that when this debauching of the native races began half the world was under total abstinence religions, Hindu, Buddhist and Mohammedan. There are seven hundred millions of arguments against the shallow sophistry, invented by tipplers but often echoed by Christians, that the desire for intoxicants is "a universal human instinct that will be gratified one way or another." Wherever in heathen lands Christian nations have not "made ten drunkards to one Christian," it is usually due to the fact that we have encountered a total abstinence religion. In their simplicity Persians suppose white men and Christians are one and the same, and that drunkenness is a fruit of Christianity. Mohammedans say on seeing one of their number drunk, "He has left Mohammed and gone to Jesus." Here are some ingenious expressions in a description of drinking usages in Morocco, from a Mohammedan point of view: "Drunkenness is considered a Christian sin." "All the grog shops are kept by Christians." "There is no license system because the Sultan cannot derive a profit from sin." "No efforts are made to check the manufacture, importation or sale of intoxicants because the Moors consider it a Christian habit which they must tolerate." This "Christian habit" is the chief obstacle, say the missionaries, to the conversion of Mohammedans, in Africa and Asia alike. The testimony is abundant that even now the adherents of the total abstinence religions, except the classes that are intimate with Europeans and have been affected by their evil example, generally

The following is a representative statement. It came to the National Temperance Society from a Hindu. "With the spread of the English education in India, we notice the more extensive use of liquors. We are strictly and religiously prohibited from touching liquors, but many of our youths privately drink the English and the country wines and liquors. A small band of preachers are doing their best by giving lectures against the use."—R. S. Rana, L. C. S., Raj Kot, India, 14-3-1900.

It is a suggestive fact that the only place in our new islands where prohibition is now in force, so far as we have heard, is in Sulu, where liquor selling inside and outside the army has been forbidden by Col. Jas. F. Pettit, chiefly because he is surrounded by fierce Mohammedans, who are abstainers by religion.

observe this best of all the provisions of heathen religions.

**Other heathen races light drinkers.** Even those heathen who are not held to abstinence by religious vows are most of them very temperate. Pres-

The Ainus of Japan are the only race of heathen drunkards known to us who were not made so by civilization. Drunkenness is with them, as with ancient worshippers, of Bacchus, a religious ecstasy.

ident James B. Angell, through whom, when American Minister to China, a treaty was negotiated that stopped the importation of opium by American merchants into that country, told me that when resident in Peking he did not see two drunken Chinamen a year. In the year 459 of our era a Chinese emperor made a prohibitory liquor law with the effective penalty of beheading. And I need not remind you

¶ In response to an inquiry, the Chinese Minister at Washington, Wu Tingfang, sends us this statement: "Inperial edicts against liquors have been so common in China from the remotest times that I need to mention only a few of them. Emperor Yu, of the Hsia dynasty, had a particular distaste for wines of a delicious flavor owing to their insidious nature. Emperor Cheng, of the Chow dynasty, issued a strong edict against the use of wine, which has remained to the present day a classic of the Chinese language, much admired by scholars. The laws of the Han dynasty prohibited the use of wines and liquors except upon occasions of national rejoicing and festivities. Emperor Chao-lieh, of the Han dynasty, made it unlawful even to make wine."

that the opium vice is there only because a Chinese emperor's prohibition of it was repealed by British cannon in the wickedest of all wars. When I have spoken of the liquor traffic in India to missionaries from that country, I have repeatedly received the reply, even in these days when Great Britain has so long fostered it for revenue, that "intemperance is not nearly so much of a problem in India as in England or the United States."

The folly of whisky drinking in the tropics. Tropical races generally, before the coming of the white man, had learned by instinct and the survival of the fittest to drink only mild intoxicants and those very moderately. European and American merchants look down upon such races as intellectual inferiors, but they at least have "more sense" than to invite insanity and early death by whisky drinking in the tropics. Hon. Ogden E. Edwards, who lived long as consul and merchant in Asia, declares it is hardly less than idiocy for a civilized nation to allow whisky to be sold in tropical colonies. The excessive death rate of Europeans who go to the tropics is conveniently laid to malaria, which has no doubt slain its thousands, but tropical drinking has slain its ten thousands.

¶ The American Board has recently shown that its missionaries, though a majority of the mission fields are tropical, show a death rate in the last decade of 8.6 per thousand, which is 4.9 per thousand less than the death rate of the select insured lives of twenty-eight American life insurance companies. These missionaries are total abstainers.

Native drinks less harmful than those of civilization.

It is often claimed that civilized drinks displace worse native ones, but there was but little "strong drink" in heathen lands before they came in contact with civilization, and when such a distilled native drink

¶ One missionary says: "In the matter of the rum traffic America and England are more heathen than the Africans. The palm wine will make the native over-merry, but it is only the imported rum that makes him a beast complete."

is found, as in the case of arak, it is commonly used by the natives in very small quantities. Was it native drink that wrought the wholesale slaughter of the American Indians, and of the Africans?

There is no escape for the sure indictment of history, that in the nineteenth century the so-called Christian nations, largely because Christian citizens failed to protest effectively at the polls, have made the savages they essayed to civilize more intemperate than they found them.

Civilization, with all its faults, a gain. The vices of civilization have done such deadly work that many are saying that we might better have left the heathen in their simplicity. They object to sending a lone

¶ Dr. John G. Paton, being asked what he thought of leaving the heathen in their innocence, replied with gentle irony: "If there are such peoples I don't know of them. All heathen whom I have seen have been unhappy in their heathendom, abominable in their habits. The man who does not know Christ may write a pretty tale filled with dialect and the romance of undisturbed children of nature. Such a writer misses much and does harm for art's sake."

missionary in the cabin with enough New England rum in the hold to *pervert* ten times as many as he will *convert*. But they forget that the rum would go even if the missionary did not. "Trade follows the flag," says one. "Trade follows the missionary," says another. But oftener trade outruns both, as in Hawaii.

And with all its faults civilization has carried more blessings than curses to new lands. For instance, in India, where England's course has subjected her to much just criticism, one hundred cruel customs, such as throwing the children into the Ganges and burning widows with their husbands, have been abolished by the British government, moving forward slowly as missionaries created public sentiment to support these humane reforms. But let us remember also that India might have had the blessings without the curses of civilization if the Christian citizenship of Great Britain had unitedly so ordained at the ballot box.

¶ The rapid increase of intemperance in recent years in the world at large is declared and described in "Christian Missions and Social Progress," by Jas. S. Dennis, D.D. (Revell), vol. I, pp. 76, 84, with numerous references to the literature of the subject. See also Gustafson's "Foundation of Death," pp. 351-356 (Funk & Wagnalls Co., N. Y.). For a fuller world survey of the drink curse, see "Temperance in All Nations," National Temperance Society, N. Y.

#### OUR NEW POLICY.

Shall we condemn the sins of other nations and condone our own? We allowed the stalwart American Indians, children of nature claiming our special protection, to be slaughtered wholesale by the white savages of the drink traffic through a "Century of Dishonor," and then repented and made them wards of the nation, protected, as we protect minors, against the liquor seller. In the Indian Territory and in Alaska for a generation we forbade the sale of intoxicants even to the whites as the only practicable way to protect the reds, and when, in

1899, prohibition in Alaska was hastily repealed, so far as it applied to the whites, it was retained for all native races, even for those that are civilized and live in villages, members of the Greek church.

**Whisky is king.** It is self-evident that the full prohibition of the Indian Territory, or at least the Alaskan prohibition for all native races should have been extended to the similarly populated islands of Hawaii and the Philippines.

There was yet another national precedent pointing the same way, the international treaty of 1892, by which sixteen of the foremost nations of the world covenanted to suppress in a certain defined part of Africa—the larger part of the Congo Free State—the traffics in slaves, firearms and spirituous liquors. Our country, I blush to say, was the last, save Portugal, to sign the treaty, and even jeopardized its success by years of delay. *The Moslems*

¶ Treaty made July 2, 1890, ratified by U. S. Senate January 11, 1892. The portions of the treaty that relate to liquors are as follows:

"ARTICLE XC.—Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Articles XCI, XCII, and XCIII within a zone extending from the 20th degree of north latitude to the 22d degree of south latitude, and bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and its dependencies, including the islands adjacent to the mainland within 100 nautical miles from the coast.

"ARTICLE XCI.—In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall also be prohibited there.

"Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months.

"The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the regime and conditions determined by each government."

Article XCII provides for a progressively increasing tax on distilled liquors for six years in all parts of the zone to which the above prohibition does not apply, as an experiment on which to determine a minimum tax that will be prohibitory to natives, which by treaty of 1899 was fixed at 52 cents a gallon. See p. 22.

*and the monarchies went in before us, reminding us of a fact that we must face, that the liquor traffic, in the very nature of the case, has more power in a republic than under any other form of government. But we joined the treaty at last, accepting this new policy of civilization, namely, that civilized nations are bound to restrain their own merchants in defending the child races of the world as their wards, especially in newly-adopted countries not already hopelessly debauched by the vices of civilization. The Philippines were precisely such cases, but to them we gave not even protection for the native races against rum. That the rum tragedy of Manila is being repeated in our other new islands we have abundant evidence. For all of them missionary work should begin with an attack on the American saloon.*

**Victories already achieved.** To many people it seems a chimerical dream to talk of uprooting the traffics in liquors and opium among native races. But in fact the crusade has already marched three successful stages toward victory. The first stage is the treaty already referred to, made by sixteen leading nations in 1892 for the suppression of the traffics in liquors, firearms and slaves in the Congo region. Although it is extremely difficult to enforce such a law in such a country, the general testimony of missionaries is that it has been of great benefit, and that the part of Africa so protected presents a most favorable contrast to adjacent portions not under prohibition. That treaty has taken us over the most difficult stage of all—the first step that costs. In that action the principle is admitted, the precedent established, whose logical expansion will save from these curses all the native races of the world. It has already been expanded somewhat in a treaty made in 1899. That is the second stage. We shall

¶ See p. —.

carry petitions, now being gathered, —let every one

¶ See p. —.

lend a hand—to those sixteen nations, asking for a worldwide expansion of that treaty. The recent abolition of the Siberian exile system is a fresh proof that a nation may be shamed out of a wrong course by the general disapproval of mankind.

**Great Britain's new policy.** THAT THIS REFORM IS NOT TO STOP WITH THESE CRUDE INTRODUCTORY STAGES IS EVIDENCED BY THE FACT THAT GREAT BRITAIN, WITHOUT WAITING FOR THE CONCURRENCE OF OTHER POWERS, IS ADOPTING PROHIBITION, IN THE NAME OF CONSCIENCE AND COMMERCE, AS TO OPIUM, IN BURMA. ¶

¶ See p. —.

AS TO INTOXICANTS, IN MANY PARTS OF AFRICA AND THE SOUTH SEA ISLANDS. ¶ This is the third stage.

¶ See p. —.

**Temperance work at home.** Let no one think we are neglecting saloons on our own shores in this crusade for the defense of native races at a distance. The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South, stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new Territories. There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. We are putting our old story on a fresh



background and giving it a new audience, interesting missionary people in temperance as well as temperance people in missions. Our merchants, reconciled to saloons at their doors, on the devil's theory of "necessary evils" and because they have been too busy to see that trade as well as morals are damaged thereby, will perhaps see in the rapid destruction of buying power wrought by ram among the child races, an intensified picture of what is going on more slowly at their own doors. The trade is an Arab, its hand against every other trade, and every other trade should be against it. Merchants, and especially farmers and other workingmen, should learn that it makes a great difference whether money is "put into circulation" in a saloon or in some useful mart. Of a dollar put into whisky but two cents goes to labor, and in the case of beer it is but one. Of a dollar put into hats and caps, thirty-seven cents goes to labor. And in other useful trades the percentage is similar. The large meaning of this is that if the billion dollars worse than wasted for drink in the United States every year were used to purchase the twenty chief comforts of life the farmer would get four hundred millions of dollars more for raw material, and there would be additional employment in handling these comforts for one and a third millions of bread-winners, besides those turned out of the liquor business.

In the name of conscience and commerce, then, will we lift up the banners of our hopeful crusade, believing that American Christian merchants, if they come to know these facts, because they are Christians and because they are merchants, will demand of the Congress that is to meet at the crossing of the centuries, that the policy which England has learned from her errors shall be adopted as at once the right and wise policy for our own country. Let the Gillett bill and Bowersock bill<sup>2</sup> both be passed. This ten-word

<sup>2</sup>What is said in this world book about petitioning Congress is in substance and in general suggestive of like action in all other nations, such as appeals to parliaments, to colonial secretaries, etc.

letter or telegram will be a vote for both:

"WE URGE THE ABOLITION OF SALOONS IN OUR  
ARMY AND ISLANDS."

LET THE MAIL BOX BECOME THE BALLOT BOX FOR A POPULAR REFERENDUM IN BEHALF OF THIS NEW ABOLITION. If one million of the twenty-seven millions of church members in this land will cast that vote, we cannot fail.

We may sum up in the words of a poem by Coletta Ryan<sup>3</sup> these profound problems that confront us at the crossing of the century:

<sup>3</sup>The Coming Age, Dec., 1899.

"God is trying to speak with me, and I am trying to hear.  
Away with the gold that is won by death  
Of mind and body. (O Nazareth!  
O living, breathing tear!)

Away, away with the realist's hand,  
Away with the tyrants that slave the land,  
For the heart must sing and the stars command.  
(Great God is near.)

And soothe and comfort the voice of pain,  
Man's Eden must return again,  
And the Christ that suffered must live and reign.  
(Great God is near.)

And hush and silence the battle's din—  
And lift forever the mists of sin  
That veil the wealth of the God within.  
(Great God is near.)

And strive, oh, strive to be brave and true;  
The world is dying of me and you,  
Of the deeds undone that we both might do!  
(Great God is near.)"

#### WEBS AND FLIES.

##### A Battle-Hymn for Temperance.

Whisky spiders, great and greedy,  
Weave their webs from sea to sea;  
They grow fat and men grow needy,  
Shall our robbers rulers be?  
"Ambushed poison, fools' elation!  
Teach what peril in them lies:  
Sweep the webs away!" the Nation  
In its wrath and wisdom cries.  
Teach and sweep and bury deep;  
And God His watch above us keep.

Teach and sweep! Less now is blunder.  
Let the schools bring noontide near;  
Let the ehureb sound seven-fold thunder,  
But the webs must disappear.  
Traucherous architects of plunder,  
While the spiders ply their loom,  
Light and lightning never sunder;  
Both we use as toreb and broom;  
Teach and sweep and bury deep;  
And God His watch above us keep.

Loops that timid statesmen strangle,  
Politician's lasso dread—  
Harlot's lure and gambler's tangle  
Weave the spiders with their thread.  
Widows, orphans, paupers, taxes,  
Hang enmeshed within the net;  
Madmen, riots, battle-axes,  
Souls whose sun of hope has set.  
Teach and sweep and bury deep;  
And God His watch above us keep.

Up! the webs are full of slaughter;  
Fiends infest the spiders' lair;  
Up! wife, husband, son and daughter,  
Make the vexed earth clean and fair.  
Where now red-fanged murder burrows,  
Let glad barvests wave sub'lime;  
Sink the webs beneath new furrows,  
In the fateful fields of Time.  
Teach and sweep and bury deep;  
And God His watch above us keep.

JOSEPH COOK.

REV. CYRUS HAMLIN, D.D.

CONSTANTINOPLE, AMERICAN BOARD, 1837-1877,  
FOUNDER OF ROBERT COLLEGE. ■

■ Died at 89 in 1900, since giving this testimony, probably his last published utterance.

The English and American governments are equally guilty in spreading free intoxicants through all lands subject to their control. The one virtue of the Turkish government — prohibition — has been entirely overcome, by England chiefly:

The alcoholization of wine is unrestrained; and it is more infernal and

REV. CYRUS HAMLIN, D.D.

deleterious to health. An English consul in Asia Minor told me that no one who desired pure wine could obtain it except from the press, and making the wine himself.

Governments know that, in promoting saloons, they promote murders, thefts, falsehood, poverty, cruelty to women and children. And yet they go on doing it, because they want money; and they fear no avenging power. This makes the missionary work in heathen lands look dark. Saloons and the Gospel cannot go together! Governments have taken the side of the saloons; and we appeal to a righteous God against them unless they repent, and do works meet for repentance.

**Rev. F. W. Macallum** (Marash, American Board, 1890—).—In Turkey drunkenness is considered a Christian sin, and is, so far, a hindrance to the acceptance of Christianity by the Moslems. ■ Drink-

■ The Turks, though abstainers by religious rule, use to great excess two harmful drugs, tobacco and hasheesh, on which last see p. ■

ing habits have been acquired by a great many of the official classes, both civil and military, and the usual blighting effects follow. The total abstinence principles of the missionaries now in Turkey commend them, perhaps as much as anything else, to the respect of all right-thinking Turks.

**Miss Myra A. Proctor** (Aintab, American Board, 1859-1883, twenty-four years).—At one time I resided nearly opposite a dramshop in Aintab. Our steward reported seeing a Moslem drunk on the sidewalk in front of this shop when a government



officer came by and exclaimed, "You, a Moslem! Let the Christian dogs drink."

So far as my observation extended, the Protestant churches maintained total abstinence.

**Rev. Edward Riggs** (Marsovan, American Board, 1869).—The inhabitants of the rural parts of Turkey raise grapes and turn many of them into wine.

There is not much drunkenness, though there is a good deal of intemperance, that is, many who do not drink to the total loss of self-control, do drink enough to harm themselves. The drinking by Mohammedans, both in civil life and in the army, is mostly confined to the official class, which has been influenced by the example of the Europeans. The common soldiers and the common people generally obey the prohibition in the Koran, both in letter and spirit. They are in sobriety superior to the people of Christian lands, and know it and boast of it. A common name for Christians, because of the drinking habits of nominal Christians, is "hogs."

**Rev. William Jessup** (Zahleh, Syria, Presbyterian Board, 1890).—In my mission station the evil of intemperance is growing. Arab whisky, made from

the grape and called "arak," is terrible in its effects. One great argument used against us when we preach temperance and purity in the family and conversation is: "You must have more saloons than anybody else in the world. Divorce is easier with you than in Zahleh, and polygamy is practiced among thousands of your citizens." This refers to the United States.

**Miss Corinna Shattuck** (Oorfa, Central Turkey, American Board, 1873—, twenty-seven years).—The drink curse is the greatest we have to contend against, especially in the coast towns that come most under the influence of foreigners, so-called Christian foreigners included.

The general facts in Turkey are briefly these: 1. The use of opium and alcoholic liquors is on the increase. 2. This increase has largely come about through the influence of European traders and residents. 3. The fact of the widespread manufacture and use of these intoxicants and narcotics by Christian nations is urged as an argument against the acceptance of Christianity by the Turks. 4. All this takes place in a country where the native mind, through the influence of its own religion, is disposed to discountenance the use of intoxicants. 5. The growing use of intoxicants among Christian communities (Armenian, Greek and Syrian) is lowering the estimate of the Christian religion in the eyes of the Moslems to the extent of delaying the time when these Christian communities should be, as we have all hoped they would be, the missionary force for the evangelization of the Turk.

#### WHAT CAN BE DONE FOR TURKEY.‡

‡These suggestions approved by Rev. James L. Barton, D.D., Corresponding Secretary of the Board of Commissioners for Foreign Missions.

1. The facts in regard to the use of intoxicating liquors in the Empire should be carefully collated and widely published.

2. Friends of temperance in so-called Christian lands should use their influence to prevent the exportation of this evil to a land already afflicted beyond its portion.

3. The data collected showing the evil strong drink is bringing upon the country and the subjects of the empire, should be brought in some wise manner to the attention of the Sultan and his advisers, urging that he take measures to correct the evil. It could be shown to him that Mohammedanism and Christianity are one in their condemnation of intemperance and that in any effort he may put forth to drive this evil from his country he will have the sympathy of the best Christian people of the world.

4. The truth regarding the evils of intemperance should be taught in all the Christian schools of the Empire; the Sultan might be persuaded to have the same taught to all Mohammedan youths.

## Egypt.

REV. J. R. ALEXANDER, D.D.,

PRESIDENT OF TRAINING COLLEGE, UNITED PRESBYTERIAN BOARD, 1875—, TWENTY-FIVE YEARS' SERVICE.

Use of intoxicants increasing through European influence.

I am sorry to have to say that the use of intoxicating drinks and drugs is on the rapid increase in Egypt. Especially is drinking prevalent among the official classes and the young men who have come into contact with Europeans, and who are anxious to imitate what they think are Western civilized habits and customs. Wherever Europeans are found in Egypt, there drinking places are opened at an increasing rate year by year. Nearly every grocery (bakkâl) is a drinking place. The native drink is arak, made from the date. The Europeans' drinks are villainous compounds. The upper classes, through the presence and example of Europeans, who nearly all drink in public and in private, are using wines at table, and thus drinking habits are being formed in our best families, and with the drinking go swearing, gambling, betting and licentiousness.

The missionaries, of course, throw all their influence against these habits and their evils. A local W. C. T. U. has been organized in Cairo composed of the mission ladies and a few European ladies. Temperance societies have been formed in our largest schools, and hundreds of our pupils have signed the pledge. The sentiment and general practice of the native evangelical church is against intemperance in every form.

The Egyptian government has prohibited the importation and manufacture of "hâsheesh." It has prohibited the growing of tobacco and placed an enormous duty on all that is imported. It could if it desired control the drink traffic. The religion of the people forbids the use of wines and intoxicating drinks. Strong measures on the part of the government to hinder or prevent their use would not be opposed by the native people on religious grounds. The use of these drinks is a great stumbling block to all the people of Egypt in the acceptance of Christianity. Christians who are accustomed to use liquors, even without excess, never show any zeal or spirituality in the life of faith.

### WHAT CAN BE DONE FOR EGYPT.;

These suggestions approved by Rev. W. W. Barr, D.D., Philadelphia, Corresponding Secretary of the United Presbyterian Board of Foreign Missions.

1. As Great Britain really controls Egypt through a protectorate all missionaries in Egypt and friends of missions in the British Empire should unite their forces to secure from that power the same prohibition which the British government has recently given to the Soudan. As the natives are mostly Mohammedans, prohibition of the public traffic in liquors would not only not be opposed by them, but it would even create a favorable feeling toward England in all her Mohammedan subjects.

2. Christians may well form a union temperance society, in which, as in India, native abstainers shall be enlisted not only in an effort to secure governmental prohibition but also in systematic work to maintain and increase personal abstinence.

During a residence of forty-one years in India and Malaysia I have had many opportunities for observing the deadly effects of alcoholic drinks among the lower classes, and especially among those known as aboriginal natives. I have also had opportunities, I am thankful to say, for seeing what can be done by a Christian

BISHOP J. M. THORBURN, D.D.

government to restrict, and in fact wholly prevent, the sale of intoxicants to the people. The impression prevails very widely in the United States, that the government of India has 'no conscience in reference to questions of this kind, but this is a great mistake. The well-known complicity of that government with the opium traffic has, no doubt, been the chief cause of creating this mistaken notion; but in several instances I have known government officers in remote districts to use their authority to prevent the sale of intoxicating drinks among the people, with the very best results.

I recall one instance in which Sir William Muir, when governor of the Northwest Provinces, having learned that intemperance was spreading rapidly among a tribe of aborigines in the hills near Mirzapore, issued a summary order abolishing the traffic. The result was so satisfactory as to make it clearly evident that a similar course could be safely pursued by all Christian governments if an honest attempt were made to do so.

I remember also, when I lived in the province of Garhwal among the Himalayas, when the late Sir Henry Ramsay was Commissioner of the district, the sale of intoxicants was so restricted that there was only one place in the whole province in which such drinks could be procured, and that was a market town of some size and importance. During a residence of two years in that province, I never heard a complaint against the exclusion of liquor shops, and so far as I now remember, I scarcely ever saw an intoxicated man.

Intoxicants of civilization swiftly fatal to all aboriginal races.

Among the simple and very ignorant people found in many parts of the tropical world, no kind of intoxicants can be freely placed within reach without the most deplorable results. I am profoundly convinced that there is no hope of elevating such people while the wretched drinks which are usually sold to them are tolerated in any shape whatever. The rum exported from the United States can not but work moral and physical ruin among the tribes of Africa, and the various kinds of drink sold under Government license in many parts of India are simply a curse to the poor creatures who in their ignorance spend their last penny in purchasing them. The rum traffic is a disgrace to the United States, and our nation will not soon erase the reproach from her history that, when Europe was willing to join in an agreement to abolish the export of intoxicating drinks to a part of Africa, America refused for years to give assent to the proposal.

THE WHOLE TROPICAL WORLD IS RAPIDLY COMING UNDER THE CONTROL OF NATIONS WHICH PROFESS TO BE CHRISTIAN, IN A HIGH ACCEPTANCE OF THAT WORD. IT IS, IN MY OPINION, ONE OF THE MOST IMPORTANT QUESTIONS OF THE DAY, WHETHER THE MILLIONS OF THE EASTERN TROPICS ARE TO BE RECEIVED AS HELPLESS WARDS, AND ELEVATED IN CIVILIZATION AND ENLIGHTENMENT, OR DEBAUCHED AND CRUSHED BY A TRAFFIC WHICH RECOGNIZES NO CONSCIENCE, SHOWS NO MERCY, AND IS AMENABLE ONLY TO A GOSPEL OF FINANCIAL GREED.

Rev. J. G. Brown (formerly Missionary in Vuyora, Kistra District, Telugu field, now Secretary Baptist Board of Ontario and Quebec).—As one who saw missionary service for over seven years in India, I want to bear my testimony to the unspeakable evils of the liquor and opium traffics.

The liquor traffic is largely confined to the lower classes and castes, though, sad to say, even the higher castes of the Hindus and the Mohammedans, whose religions make them total abstainers, are beginning to learn the use of strong drink. The example of the Indian Government officials and other European residents in the country is largely responsible for this.

Christian nations breaking down total abstinence religion.

The opium habit, alas! is common to all castes

These two traffics are responsible for very much of the poverty, the crime and the degradation of the people. They constitute an awful barrier to

¶ If all the vast fields of India that are devoted to raising opium were instead devoted to rice, and the energy destroyed by opium were available for cultivating them, and the money worse than wasted upon opium were used to buy their product, the frequent famines would be at least less widespread and less deadly.

Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," declares that the consumption of opium in India is "an evil that is growing with alarming rapidity. Testimonies from all parts of India," he adds, "leave no doubt upon that point." Vol. 1, pp. 83, 84.

the progress of the Gospel among the heathen, and a dreadful temptation to very many of our native Christians. The Indian Government, while nominally discouraging and restricting the use of liquor and opium, really encourages it. In fact one of the strongest arguments, made by government officials against the abolition of the traffic is that the government can not get on without the revenue drawn from it. I am thankful, however, to be able to testify that in some districts a strong sentiment, especially against the drink traffic, is being aroused.

At a meeting in London a few years ago Baboo Chunder Sen said: "What was India thirty or forty years ago, and what is she to-day? The whole atmosphere of India seems to be ringing with the cries of helpless widows and orphans, who often go to the length of cursing the British government for having introduced intoxicating drink."

At the Parliament of Religions at Chicago, Narasima Charya, a Brahmin of Madras, said, with an outburst of feeling: "Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with a Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand. I know of a hundred people in my native land who are addicted to the drink habit. Of course we have ourselves to blame; but remember that to ape the conqueror is one of the vices of the conquered, and that the fashionable habit of drinking is borrowed by the Hindus from the English.

Rev. E. C. B. Hallam (Midnapur, Bengal, Freewill Baptist Board, 1857-1897, forty years' service).—My testimony refers to Orissa, Southern Bengal and the Northwest Provinces in India.

The intoxicants used by the natives prior to the introduction of English intoxicants were chiefly the fermented juice of the date palm and a fermented liquor made from rice. These are still in use among the low caste people of limited means. Only the wealthier classes are able to indulge in foreign or imported liquors. Forty years ago comparatively few used these last named beverages,

and a drunken man was very seldom seen. Since these drinks have been taken under the protecting wing of the government, by the license system, places where they are to be had have become very much more numerous, and in like proportion the use of them has increased; so that now a drunken man is no rarity.

Besides these drinks various preparations of ganja (the hemp plant) and opium are used by many, and I believe the use of these is also on the increase.

Beer, brandy and the like have been introduced for the use of Europeans in India, nearly all of whom drink, except the missionaries. These drinks are not found in the ordinary grog shop in rustic villages. They may be had, however, in such places in the larger towns all through the country. It is not through these, however, that the drinking habits of common people are being increased, but rather through the liquors of home manufacture which have

been greatly multiplied by the abominable "out-still" system introduced by our otherwise paternal government. The highest bidder in a certain district is permitted to open a still and manufacture to his heart's content. Certain available statistics go to show that in eight years (up to 1888) the increase of the liquor traffic in Bengal was 135 per cent. In the Central Provinces it was 100 per cent in ten years. "In Ceylon the revenue from drink is almost 14 per cent of the total revenue." Mr. Caine, ex-member of the British Parliament, says: "All moral considerations are swamped in the effort to obtain revenue. The worst and rottenest excise system in the civilized world is that of India."

The drink habit is demoralizing everywhere, particularly so in India, and especially in high life. In good society in that country the habit must be indulged secretly, and lying and deception must be used to conceal the habit.

Temperance organizations have been instituted in many places, especially among the higher class natives; indeed, some of these natives have taken the initiative in such work, notably members of the Brahmo Somaj. Not a few churches, especially the Free Baptist and Methodist-Episcopal, make the tampering with either liquors or narcotic drugs a matter of discipline. In this regard other churches, in other missions, are advancing, both missionaries and their converts practicing total abstinence from all these things.

I see no hope for very marked improvement, so far as the spread of this evil among the common people is concerned, unless influence can in some way be brought to bear upon the government so as to compel it to relinquish its wicked and shameless license policy whereby the use of these things is encouraged. Much has been done in the British army on temperance lines, but there is room for a very great deal more.

Church Discipline and civil prohibition as remedies.

¶ See p. 22



**Miss Agnes E. Baskerville** (Coornadi, Godavery District, Baptist Foreign Missionary Society of Ontario and Quebec, 1835—) —The use of opium is alarmingly prevalent in the Godavery District. It is given medicinally for many ailments by the native quacks, and its use on those who indulge in it until the habit cannot be broken. It is given to babies to keep them from crying, and Indian nurses administer it secretly to the children of their European employers.

One form of revenue from the drink traffic is obtained from the tax on toddy made from the juice of the Palmyra tree. When the revenue from this source falls below the mark, officers of the government order more toddy shops to be opened.

¶ The government forbids the natives to draw toddy from their own trees where it would often be only slightly fermented, and compels them to go for it to the toddy shop, where it is sure to have reached a considerable degree of fermentation, which is like discouraging the use of sweet cider for the very purpose of drawing those accustomed to it to buy hard cider.

Both these evil things let loose all the evil passions in human nature.

**Rev. H. J. Bruce** (Satara, American Board, 1889—thirty-seven years' service).—In 1893 the British government sent out a royal commission to examine into the great opium traffic in India. I called one of my best native agents, a very shrewd man, and said to him: "Go to a certain village and see what is done with the opium." I had known before that there was a large amount of opium used in the district, but I did not know how it was used. He investigated and reported. I was astounded. I said: "I cannot receive that testimony second-hand; I must go there and examine and see for myself. Go again to that village and tell the people that on a certain day I will be there to inquire about the use of opium." I met the Patiel, the chief of the village, a very stalwart man, dressed in spotless white, with a big turban on his head. The pith of what he said was that the great majority of the infants fed with opium-babes in that community were fed with opium by their mothers, and with what result? It worked very well for the infants up to the age of two or three years. Then when the children were old enough to eat solid food they began to break off giving them opium, but when they attempted to stop the opium diet there came on disease and death. That Patiel sitting before me there in the presence of his people confessed that 25 per cent of all their babes were thus killed by opium.

**Mrs. H. D. Hume** (Bombay, India, American Board, 1835-1854).—Intoxicating drink in our early experience in India was one of Satan's most effective agents for hindering the progress of gospel. In the eyes of the natives, white men were all "Christians." The Mohammedans, Hindus and Jews, by their religious beliefs and by their social customs were, with few exceptions, total abstainers. Every ship that entered the Bombay harbor brought rum, ale, wine, and other intoxicants, and the European <sup>Most Europeans in India use</sup> doctors, using these beverages themselves, recommended them to all Europeans, saying that in that hot country these stimulants were needed, and that it was dangerous to drink the water. Under these circumstances missionaries found it difficult to influence foreigners to be total abstainers. The poorer class of foreigners began to drink the fermented juice of the cocoa-nut palm, and the better class used imported drinks. Slowly the almost universal drinking habits of the Europeans began to influence the better class of natives, until now the drink traffic, which *ought to have been nipped in the bud*, has become one of the devil's bulwarks. If India's people are to be saved from this curse, and the stain on Great Britain's flag wiped out, national measures of repression should be undertaken.

**Mrs. Joseph Cook** (Boston, Observations in India as a Traveler).—In the Gujerathi country in western India the women have a plaintive song which asks why their parents did not kill them at birth instead of marrying them to men who take opium. It is no consolation to these wronged women and their starving children that the British government in India propagates the opium vice for the sake of revenue and helps to fill the Indian exchequer at the cost of their ruined homes and broken hearts. The government regulations for the opium traffic in India oblige the man who takes out a license to sell this drug to make a certain return to the government. Consequently he takes the most active measures to ensure the revenue, and sends his emissaries out into untainted districts, and gets his victims among the younger men, with the full knowledge that, "He who hesitates is lost," for the habit once formed is harder to break than the alcohol habit.

Several seasons ago there was a strong anti-opium agitation in Great Britain, which the London Times sneeringly spoke of as "one of the periodic outbursts of cheap Puritanism." At the great meetings in Exeter Hall, an eloquent Christian Hindu woman, Soonderbai Powar by name, brought most pathetic appeals from both Hindu and Mohammedan women. One of these messages from a mass meeting of Mohammedan women in Lucknow was: "We will thank the government to take the sword and kill the wives and children of opium smokers, so as to rid us of the agony we suffer!" When these bitter cries from outraged heathen women were repeated to Christian England the verdict of "shame! shame!" was heard again and again, but will public sentiment be strong enough to induce the British government to forego this blood money which swells her revenues? *Christian* England sends Bibles to India and China, and *Commercial* England forces upon them the deadly narcotic, opium. Is it strange that the natives, who consider all who wear European dress as representatives of the Christian religion, cry out in despair, "Is this your *Jesus way*? Then we want none of it."



Rev. David Downie, D.D. (Nellore, Madras Presidency, Baptist Missionary Union, 1873—).—In South India, among the lower classes, many are addicted to the use of a powerful native distilled liquor called arak. Government seeks to control its use by license, but even with the tax the stuff is still so cheap that it is a question how far the licensing restrains the production or use. As the licenses **are sold by auction**, the tendency is to **increase** rather than to diminish the sale. Among the higher classes, the cheaper European liquors are preferred to the native liquors. Though both Hindus and Mohammedans are forbidden by their religions to use these liquors, the habit is all too common, and I fear is on the increase.

Opium is not extensively used in South India, but is used to some extent. There is also a drug called bhang or gunga which is used to a considerable degree. It is a powerful intoxicant, and sometimes its intemperate use leads to insanity.

This dried Indian hemp-plant (*Cannabis Sativa*), from which the resinous juice has not been removed, is smoked in India for its narcotic effects. It is called gunja in some parts of India, and is the same as the hasheesh used by the Turks. Many young men are led to moral ruin through its use, as it stimulates the sensual passions.

As a mission we have not suffered seriously from intemperance among our native Christians. We teach total abstinence; have temperance societies among our people, especially the young; use unfermented wine at communion, and discountenance the use of intoxicants in every possible way.

Mr. Joseph Taylor (Hoshangabad, Central provinces, Friends' Foreign Missionary Association of Great Britain, 1889—).—One of the great moral questions, which appears to me to most seriously affect the future internal welfare of the India Church and its missionary influence on the surrounding populations, is intemperance. In considering this question we have to sorrowfully acknowledge that the example of the European community has had a damaging influence on the more educated Indian Christians, by familiarizing them with indulgence in intoxicating liquors, which, as Hindus of good position, most of them would not have been tempted to partake of, and in lending countenance to the former drinking habits of many converts drawn from the lower social strata.

Our own and some other of the societies working in the northern and central districts of India have long made it a rule that total abstinence is expected from every member of the church, thus removing one grave source of temptation and general hindrance to the spread of the gospel, with very great benefit to the communities affected; but it is to be feared that in many districts Indian Christians are more and more acquiring social drinking habits (from which they would have been freed as Hindus), which must necessarily affect the welfare and growth of the Church in the future.

Rev. T. S. Johnson, M.D. (Bombay, Methodist-Episcopal Board, 1862—).—Some of the lower castes and many of the aborigines are noted for their drinking habits. OF LATE YEARS INTemperance is greatly on the increase among almost all classes. The poor can afford only cheap native intoxicants, but the better classes use imported drinks. THE NATIVE SELDOM REMAINS A MODERATE DRINKER, AND HENCE SHOULD THE DRINK HABIT BECOME GENERAL THE OUTLOOK FOR THE COUNTRY WOULD BECOME APPALLING. Missionaries generally regard the present condition as a very grave one, and are anxious to curtail or prohibit the liquor traffic.

Mrs. I. C. Archibalds (Madras, Foreign Mission Board Maritime Baptist Convention, 1878—, President Madras W. C. T. U.).—To supply the national exchequer the government of India, otherwise the best government India could have, sanctions, fosters and legalizes the manufacture and sale of liquors, thus filling the country with taverns, before whose doors the already faltering feet of the countless hosts are constantly tripping. IT CANNOT BE DENIED THAT THIS TRAFFIC IN HUMAN SOULS IS LARGELY ON THE INCREASE.

Rev. G. H. Rouse (Calcutta, English Baptist Mission, 1862-1898).—The use of intoxicants is growing. Formerly only certain lower classes used to drink intoxicants, now a large number of men of respectable grades of society indulge in the evil. I think it may be truly said that natives never drink in moderation. Strong drink is altogether and entirely unneeded by them, and harmful to them. The native Christian community is affected by the evil, as well as the Hindu and Mohammedan communities. Both the Hindu and the Mohammedan religions, and public opinion, would uphold the Government in taking strong measures against the sale of alcoholic drink.

## Burma.

REV. W. H. S. HASCALL.

RANGOON AND MAULMAIN, AMERICAN BAPTIST MISSIONARY UNION, 1872-1888.

I have no hesitation in saying that the opium and drink traffics in Burma are among the most serious problems confronting the missionary. It is but natural that the native of that country, seeing these evils licensed by his rulers of a Christian land, should ask, "Are these the fruits of your boasted Christian religion?"

That the American authorities in our new eastern possession should fall into the same error as the English in India, and foster such a hindrance to

the cause of righteousness leads one long for the coming of a Nathan who shall be able to tell the story of India's "ewe lamb," and then, pointing the finger of condemnation at our Sovereign American people, say, "Thou art the man."

**Rev. W. M. Young** (Thibaw, Missionary among the Shans, American Baptist Missionary Union, 1892).—The opium curse is the worst obstacle we have to meet. I asked a native ruler his opinion of the opium traffic. The Buddhists designate everything by merit and demerit, and in that view, he said: "There are five points of demerit. The man that is addicted to opium has no strength; he has no energy; it weakens his mind; it shortens his life; it increases poverty." If he had added two more, namely, it debauches home, and is the chief cause of crime, he would have covered the situation. There is nothing that so debauches the Shans as the use of opium. In not a few of the homes more than half of all the money received is paid out for opium. In our hospital, in the three years I was there, I think fully 75 per cent of all the deaths were due to opium. Bowel troubles are among the most deadly diseases, and the opium victim always succumbs to the disease. In the local jail, with an average of sixty prisoners, 75 per cent were opium victims. A new license system is fastening this evil on some of the Shan States. In one of them, with 100,000 population, the first year the license sold for 5,000 rupees, the second year for 8,000, the third year for 15,000, and the fourth year for 17,800.

There is some drunkenness, but the Buddhist commandment prohibiting the use of intoxicants is fairly well enforced.

**Rev. O. Hanson** (Bramo, Missionary to Kachins of Upper Burma, American Baptist Missionary Union, 1890).—I am grieved to state that *the opium and liquor traffics are increasing all over Burma*, and more particularly in Upper Burma, where a large number of Chinese are found who constantly smuggle the drug across the frontier. It is painful to say anything against the British government, that does so much good for the races in Burma and all over India, but we know of no principle on which the government protection for opium growers and sellers can be defended. When a native of Burma, to whatever race he belongs, comes under the influence of opium, his days of usefulness are soon ended. He neglects his work, his family and himself. Poor as he may have been before, he soon becomes poorer, and his moral power becomes weaker and weaker. We can not allow an opium smoker to retain his church membership, and, so far as I have seen, once under the habit it is almost impossible for him ever to break away from it.

It is my decided opinion that CHRISTIAN NATIONS OUGHT TO PROHIBIT THE SALE OF OPIUM EXCEPT AS A MEDICINE. England can do it, and ought to do it.

I believe that if this subject were brought before the English-speaking world in its true light, much might be accomplished toward the suppression of this curse. The history of this opium trade will always stand in the East as a black spot on our western civilization. England has not been true to her high calling in this respect, much as we otherwise admire her, and LET US DO ALL IN OUR POWER TO IMPRESS UPON THE PEOPLE OF THE UNITED STATES THAT IT IS THEIR DUTY TO SEE TO IT THAT THE HOMES IN OUR ISLAND POSSESSIONS MAY NOT BE INVADED BY THIS FOE TO CHRISTIANITY AND PROSPERITY.<sup>2</sup>

<sup>2</sup>See *New Voice*, August 16, 1900, for description of numerous "opium dens" tolerated in Manila, as indeed in the United States also, where its sale in drug stores should also be more carefully guarded.

**Rev. W. W. Cochrane** (Thihaw, Shan States, American Baptist Missionary Union, 1890).—The British India government, it is fair to say, does not aim to introduce opium into Burma, but to regulate and restrict an article that had already been introduced from the Chinese side, and largely by the Chinese before English rule. The heavy license on opium and the strict enforcement of the law lifts the price far out of the reach of many of the people. The control of the sale of opium under English law is better than the open and comparatively unrestricted freedom that one sees in Western China and the Shan States. The next step, doubtless, should be to reduce to a minimum the amount to be sold under the licenses granted, reducing also the number of those licenses, and making even more stringent the regulation against selling to minors. The next, to exclude the article altogether, except for medicinal and other necessary purposes, with laws as stringent as those of the United States and other civilized countries.

Further restrictions suggested.

### Assam

REV. F. P. HAGGARD.

IMPUR, NAGA HILLS, AMERICAN BAPTIST MISSIONARY UNION, 1892.

Theoretically the Hindus and Mohammedans of the plains of Assam are supposed not to use intoxicating liquor, but the temptations have been too great, so that the government-licensed rum shops do a big business. In the hills the aboriginal people among whom I have been living, have always used their native rice beer; and as they themselves now acknowledge, greatly to their detriment; but it must be admitted that the effect of this beer in no wise compares with the dreadful results of the use of distilled liquor, of which our people originally knew nothing, but for the use of which, as introduced by

REV. F. P. HAGGARD.

Native drinks giving place to more deadly liquors of civilized nations. Europeans and natives from the plains, they are now thoroughly prepared. They consider it a great treat to get a taste—or more—of the Sahib's liquor.

I am sorry to say also that my observation has been that most of the British officers of whom I have known anything, have encouraged rather than discouraged the use of both opium and liquor among the people; and in some cases this influence has been a positive detriment to our work; indeed, ASIDE FROM THE DISTINCTIVELY RELIGIOUS RITES OF HEATHENISM WE HAVE FOUND NOTHING SO HARD TO MEET AS THE APPETITE FOR THESE TWO ARTICLES AND NOTHING SO DIFFICULT TO OVERCOME AS THE RESULTS OF THE USE OF BOTH OF THEM.

I shall never forget the first true picture I had of the effects of the opium traffic. I was touring among the villages on the mountain tops of South-eastern Assam. I was on the mountain of joy that morning, for I had just left the last of three Christian villages in which I had been spending several days in the midst of scenes which were pentecostal in their character—villages but recently wholly heathen now furnishing many candidates for baptism; building churches; calling for teachers and preachers; and giving many other and remarkable evidences of the presence of the Spirit and the great transformation which He had wrought among them.

**An opium village.** The next village visited was one to which I had never before gone. The path was new to me, so that I was surprised when they told me that we were at the village; and, as we entered, I was immediately struck with the strange appearance of things. The usual numbers of cattle, pigs and chickens were wanting; the granaries were small and in decay. Going still further into the village I was led to ask my companions if this really were a village. I saw not one new house; not one in first-class repair; most of them were dilapidated, and many were almost down, the posts inclining at various angles from perpendicular. I said, "Do people live in those houses?" "Yes." "Can it be; what is the matter?" "Why, it is an opium village." The entire village was a ruin, morally and physically, through opium; and the testimony of the people themselves, with whom I afterwards talked, was worth more than the verdict of a thousand commissions. They testified, "This is our curse."

## Ceylon<sup>†</sup>

### MISSSES MARY AND MARGARET W. LEITCH.

JAFFNA, AMERICAN BOARD, 1879-1891.

We found the liquor traffic, authorized and licensed by the British government, a great foe to Christian work in Ceylon. The government certainly does not dream of the bitterness, of the sorrow and despair with which many of the natives look upon this absolutely ruinous traffic, thrust upon them against their wishes for the sake of a revenue. In India and Ceylon the liquor traffic is purely a government monopoly. The right to sell

**How license increases rather than restrains drink.**

liquor in a district is, in many districts, sold at public auction to the highest bidder. When one has bought the right he does not wish to be a loser by the transaction, so he opens as many liquor shops as possible in the district. These are located in the towns and villages near the tea and cinchona estates, in the mining districts and the roadsides along which there is most travel, and BY MEANS OF THESE MULTIPLIED PLACES OF TEMPTATION MANY WHO WERE FORMERLY ABSTAINERS ARE FAST BECOMING DRUNKARDS. The religions of the Hindus, Mohammedans and Buddhists forbid the use of strong drink, and formerly the people of India and Ceylon were for the most part total abstainers. Spirits were high-priced and hard to get, and drunkenness was uncommon because there was little temptation to drink. But in any country, IF THE FACILITIES FOR OBTAINING STRONG DRINK ARE INCREASED, THE CONSUMPTION IS INCREASED; if the facilities for obtaining strong drink are diminished, the consumption is diminished. In India and Ceylon THE FACILITIES FOR OBTAINING STRONG DRINK HAVE BEEN ABNORMALLY INCREASED. The British government, for the sake of a revenue, has made strong drink to be CHEAP AND PLENTIFUL.

It has been said by a great English statesman in the House of Commons that "the combined evils of war and pestilence and famine are not so great as those evils which flow from strong drink." If this be so, has not poor India crime enough of its own, sorrow and poverty enough of its own, without having this, the curse of Great Britain, imported into India and fostered there against the wishes of the people for the sake of revenue? Another of England's great statesmen has said, "Gentlemen, I refuse to consider a question of revenue alongside of a question of morals"; and he has said again "Give me sober and industrious people, and I will soon show you where to get a revenue."

### WHAT CAN BE DONE FOR INDIA, BURMA, ASSAM AND CEYLON.<sup>‡</sup>

<sup>†</sup> These suggestions have been revised and approved by Rev. J. M. Thoburn, D. D.

#### 1. EFFORTS BY MISSIONARIES ON THE FIELD.

1. Make total abstinence a condition of church membership, as a number of leading missions have already done.

2. Use unfermented wine at the communion service. Many natives break away from their principle of total abstinence for the first time by tasting fermented wine at the Lord's table. (The juice of boiled raisins is used in some places when unfermented wine is not at hand. We realize that some may have conscientious objections to the use, for sacramental purposes, of other than fermented wine, but while respecting their convictions, we would remind them that in the case of the many millions



of India living in extreme poverty and very far from Europeans, it is impossible to procure fermented wine.)

3. Have scientific temperance teaching in all mission schools of the higher grade. Sample books, suitable for the different grades, can be had from Mrs. Mary H. Hunt, 23 Trull Street, Boston, Mass., Superintendent of Scientific Temperance for the World's Woman's Christian Temperance Union, from which translations can be made adapted to the needs of each country. The higher educational institutions should aim to develop leaders in temperance work.

4. Hold temperance mass meetings. Form temperance societies, securing the co-operation of those of all creeds and classes who are favorable to total abstinence. Many will gladly join in such a movement, and thus the missionaries will find a way to co-operate for the moral betterment of the community with large numbers who will not attend an ordinary preaching service. Have resolutions passed at these meetings, voicing the wish of the people for protection through the closing of the licensed liquor shops in the district, and urging that the sale of opium and Indian hemp shall also be prohibited except for medicinal purposes, with laws as strict as those in force in England and other civilized countries. Send a copy of the petition to the Commission, one to the Viceroy of the District, and a duplicate copy to the Honorable Secretary of the Native Races and Liquor Traffic United Committee, Dr. Harford Battersby, 139, Palace Chambers, Bridge Street, Westminster, London, England.

5. Prepare and print in the native language petitions of similar import, and have them widely circulated for signatures among the educated classes. Arrange for a deputation of influential citizens to present this petition to the proper government officials. Report this effort in the local papers in order to educate public opinion.

6. Put into circulation among Europeans, Eurasians and educated natives the best temperance literature in English. Translate from this literature into the native languages, adapt to local conditions and needs, and circulate widely, and in this effort secure the co-operation of the great tract societies in India. Prepare, from time to time, articles for the English and native papers.

7. Secure the appointment by each commission of a temperance committee as one of its *permanent committees* to have the general oversight of this work, and a temperance secretary in connection with each native missionary society.

8. Secure the appointment of a temperance committee in each interdenominational missionary organization which exists in the large cities.

9. Secure the adequate presentation of this subject at all great conventions; for example, those of the Y. M. C. A., the Sunday School Union, the Indian National Congress, the Decennial Missionary Conference, etc.

10. Help to arouse a public sentiment at home with regard to these evils by letters to the mission boards, to friends and to the press.

11. When at home on furlough refer to this subject in public addresses. Who but the missionary can portray these evils to Christians at home and arouse them to prayer and effort for their removal?

12. Let all missionaries in India of whatever nationality unite in bringing pressure to bear on the British people, with a view to the total separation of the government from the traffic.

#### 2. EFFORTS BY FRIENDS OF MISSIONS AT HOME.

1. Supply the missionaries with temperance literature.

2. Let tourists use their opportunities for conversations and public addresses on this subject.

3. Let special efforts be made in Great Britain to influence those who are contemplating civil service in the East.

## China.

J. HUDSON TAYLOR.

SUPERINTENDENT CHINA INLAND MISSION.

When we look back to eighty years of missionary labor (in China) and compare it with the results of eighty years of commercial labor, I am afraid our brows must be covered with shame and our hearts filled with sorrow. After eighty years of missionary labor we are thankful

REV. J. HUDSON TAYLOR.

for thirty-two thousand communicants; after eighty years of commercial labor there are one hundred and fifty millions of the Chinese who are either personally smokers of the opium or sufferers from the opium vice of husband or wife, father or mother, or some relative. You may go through China, and you will find thousands—I can safely say, tens of thousands—of towns and villages in which there are but small traces of the Bible or of Christian influence: You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.

Oh, the evils of opium! The slave trade was bad; the drink is bad; the licensing of vice is bad;

but the opium traffic is the sum of all  
<sup>Opium the,</sup> <sup>supreme</sup> <sup>curse,</sup> villainies. It debauches more families  
 than drink; it makes more slaves  
 directly than the slave trade; and it demoralizes  
 more sad lives than all the licensing systems in the  
 world. Will you not pray, my friends?—I entreat  
 you to pray to the mighty God that He will bring  
 this great evil to an end. ; . .

This is a profoundly important question, and one  
 that must be dealt with in the sight of God. The  
 common defense brought forward is this: "England  
 cannot afford to do right." Now I would say, Eng-  
 land cannot afford to do wrong. Nay, you must not  
 do one wrong thing to escape another. It is said you  
 must not starve India in order to deliver China.  
 My dear friends, it is always right to do right, and  
 the God in heaven, who is the great Governor of the  
 universe, never created this world on such lines that  
 the only way to properly govern India was to curse  
 China. There is no curse in God's government.

What is to be done? We do not—I  
 speak for myself, but I think there are  
 many more for whom I am speaking—  
 ask the government of India to prevent  
 these native states from producing their opium. I  
 do not suppose we could do it. We do not ask that  
 the opium should not be allowed to pass through  
 Indian territory, and it can get out through no other  
 way without paying a heavy duty. But we do ask  
 that the queen and Government of England shall not  
 be the producers of opium. The Indian govern-  
 ment has taken this ground; that it has the right to  
 prevent the production of opium except at the gov-  
 ernment factories. Let it add to that that it shall  
 not be produced at the government factories, and  
 we ask no more.‡

‡ Extract from addresses delivered at the Centenary Confer-  
 ence of the Protestant Missions of the World, held in Exeter  
 Hall, London, 1888. See report of same (Revell), vol. I, pp.  
 75 and 132.

Rev. C. F. Kupfer, Ph.D. (Chinkiang, Central  
 China, Methodist-Episcopal Board, 1881—).—It has  
 been our sad privilege to live for more than eighteen  
 years among a people where the use of opium has  
 become, beyond all doubt, one of the most destruc-  
 tive national vices that has ever blighted the human  
 race. During our travels in central China, whether  
 upon large river steamers, upon small junks and  
 boats, or in overland conveyances, we have freely  
 moved among all grades of society, and to our  
 astonishment found that among all classes this per-  
 nicious evil has made great inroads. Through it we  
 have seen high officials incapacitated; business men  
 bankrupt; artisans and coolies depleted of all their  
 energy and strength; families broken up and homes  
 destroyed. No words can describe the misery of an  
 opium smoker when once reduced to a condition  
 when he cannot buy both his drug and nourishing  
 food. No surer method could be found to sap the  
 life from a sturdy nation with the temperament of  
 the Chinese, than the introduction of opium. May  
 the cry of the suffering millions reach the ears of  
 those in high places who are responsible for the  
 presence of this dire calamity in the Middle  
 Kingdom.



**Rev. W. K. McKibbin** (Swatow, American Baptist Missionary Union, 1875—).—The saddest thing about this whole sad opium business is *the debauchment of the Chinese consciences*. Time was when a Chinese emperor—Tao Kwang, who was emperor at the time of the Opium War, 1840-1842—confiscated the whole stock of the odious drug and burned it with fire, and paid to the last penny the bill which the English government presented for collection. Time was when, being importuned to

“Fifty years ago it was submitted to the general sentiment of the mandarin of China whether they would legalize opium, and the expression of their opinion was then given by His Majesty Tao Kwang in the remarkable words: ‘I cannot receive any revenue from that which causes misery and suffering to my people.’ The evils [of opium in China] are so great that if we would act effectively in the matter we must seek to devise strong and efficient measures to influence public opinion in Europe and America as well as in China.”—*Rev. A. P. Happer, D.D., in Records of the Missionary Conference, Shanghai, 1890, p. 361.*

legalize the trade and thereby receive large money, he replied that he would be driven from his throne before taking money to poison his poor people. China went into a helpless war rather than accept the drug, yielding only when prostrate before England’s overwhelming force. But those brave days are past. Having accepted the hideous revenue thrust upon her, China finally went on to the growing of the hated drug herself. “It is your country that sent us the opium,” is still the greeting China gives the English-speaking missionary. But the thing she hates she has now made native in her own bosom. The red flag of the poppy-blossom flaunting over her fertile rice-lands is the token that her resistance has been overborne, her outcries stifled, her conscience debauched, and her degradation made complete; until such time as the new life of Christianity shall overcome the sin which a Christian nation has poured into her veins.

Rev. Jas. S. Dennis, D.D., in “Christian Missions and Social Progress,” vol. I, p. 81, gives \$15,000,000 in round numbers as the revenue derived by the government of India in the year ending 1895 from opium, about half as much as ten years before, due to the fact that while China is using it increasingly it is raising six-sevenths of its supply on its own soil. The number of Chinese victims Dr. Dennis estimates at TWENTY MILLIONS, the quantity consumed annually in China at BETWEEN FIFTY AND SIXTY MILLIONS OF POUNDS AVOIRDUPOIS, and the direct cash cost of the drug to China at ONE HUNDRED MILLIONS OF DOLLARS. He declares that prior to the introduction of the drug by foreigners the Chinese knew of its medicinal properties, but, he adds, “there is not a particle of evidence to show that it was smoked or abused in any other way in those days.” This is the word of the greatest missionary cyclopedist.

**Rev. W. E. Soothill** (Wouchow, English Methodist Free Church Board, 1882—).—I hold that the opium vice is the most colossal in its pernicious effects that the world has ever known. And I would *urge every American citizen to set his face as a flint against the introduction of the drug into the United States even amongst the Chinese communities here*. I would beseech every Christian man and woman to use heart, voice, and pocket to rid the world of this horrible habit, which kills hundreds of thousands every year, and blights millions of homes.

The status of the anti-opium crusade in 1896 is given in the *Missionary Review of the World* for April of that year. China and India are the chief sufferers from opium, but Persia is increasingly cursed by it. One-third of its inhabitants use opium immoderately, and many more to some extent, not less than 1¼ million in all, says Dr. J. S. Dennis in “Christian Missions and Social Progress,” vol. I, p. 84. In civilized countries its use is probably increasing. Some one might well make a special study of this aspect of the curse.

**Rev. E. E. Aiken** (Tientsin, American Board, 1885—).—The opium habit has spread widely among officials, literati and wealthy men, and is one of the greatest obstacles with which missions have to contend. There is perhaps no vice which so saps the

Rev. T. Loegstrip, Secretary of the Danish Missionary Society, writes us that his society is conducting missions in two districts in China, one of them a district about Port Arthur, which is controlled by Russia, whose authority is used to restrict the opium traffic to the utmost; the other a district under the Chinese government, in which opium is sold as usual in that country, with the result, so far as missionary work is concerned, that there is much greater success in the former field. It may be added that official Russian papers are prone to remind the Chinese of the opium war whenever both Russia and England are seeking favors.

natural strength of will and so vitiates the moral nature. THE PRESENT OFFICIAL CORRUPTION AND MILITARY WEAKNESS OF CHINA MAY, IN NO INCONSIDERABLE DEGREE, BE TRACED TO THIS SOURCE. Opium refuges in connection with missions and mission hospitals, and anti-opium societies show that missionaries are seeking not only to stop the evil at its fountain-head, but also to save those who may already have become its victims.

**Rev. Thomas Barclay, M.A.** (Tainanfu, Formosa, English Presbyterian Board, 1874—, twenty-six years’ service).—Whatever may be said by interested advocates of the opium traffic as to the harmlessness of the drug, there can be no doubt that amongst the Chinese opium smoking is regarded as a hurtful vice. That a nation should take the posi-

Rev. J. N. Hays, of Foochow, a missionary of the Presbyterian Board, writes: “The Chinese class opium smoking with gambling and fornication.”

tion which our nation occupies in regard to the supply of opium is a certain indication to a Chinaman that we pay more regard to material gain than to righteousness and benevolence, and therefore fall far below the teachings of their own sages. In the life of such a nation any talk of kindness and good will towards China is regarded as mere hypocrisy. For the same people to bring opium and the gospel seems to them a manifest contradiction; and when a Chinaman attempts to solve the con-

tradiction, he naturally does it by suspecting the motive of our missionary work. I BELIEVE THAT OUR INSISTENCE UPON THE CONTINUANCE OF THIS TRAFFIC HAS DONE MUCH TO INTENSIFY THE CHINAMAN’S DISTRUST OF FOREIGNERS and to confirm him in his national exclusiveness. And in this way, I believe,

Rev. Richard Lovett, M.A., Secretary of the Religious Tract Society, London, and Historian of the London Missionary Society, says: “To this day Great Britain has to fear the reproach that, as a great power, she compelled China to continue the opium traffic when the Chinese government were willing to suppress it.”

Chinese anti-foreign feeling largely due to Opium War.

Opium one cause of China's Political Weakness.

even from a commercial and material point of view, we have LOST MORE THROUGH THIS TRAFFIC THAN WE EVER GAINED BY IT. BUT THIS IS A SMALL MATTER COMPARED WITH THE MORAL AND SPIRITUAL INJURY WROUGHT BY IT UPON BOTH NATIONS.

**Rev. W. N. Crozier** (Nankin, Presbyterian Board, 1891—).—For about eight years I observed the ravages of opium in China, and can bear testimony that wherever I traveled in that country there were abundant evidences that it is a most awful curse. Opium is bringing multitudes of Chinese families to beggary. Even beggars go without food in order

to buy opium. **Opium one cause of frequent famines.** OPIUM RAISING IS A FACTOR IN PRODUCING THE FREQUENTLY RECURRING FAMINES. Land, God-given to produce food, is used to produce poison. Opium-using destroys its victims, soul and body. Moral fiber is rotted out. Will power to resist evil and obey conscience is lost. Opium users are slaves, and, as a rule, self-confessed slaves. "We are helpless to break it off," they say. "Oh, help us!"

The opium traffic does much to demoralize the foreigners in the districts where it is handled. It has shut many a door to our gospel message. We preach, and in answer often hear the retort, "But did not you foreigners send us opium?" China needs help. Is it not time to keep opium from entering her gates, and help her to suppress its production in her own provinces?

**Rev. Wm. Ashmore, Jr.** (Swatow, American Baptist Missionary Union, 1879—, twenty years' service).—It is a safe rule to put no dependence on a user of opium. It ruins not only the moral sense, but also the intellect and physical health, and it brings whole families to beggary. Many opium smokers come to missionary hospitals, coming of their own accord or at the urgent entreaty of members of their families, for the cure of this habit, recognizing it as a slavery that they wish to be rid of.

So far as I know Christian churches will not receive opium users into membership, but require first a breaking off of the habit. And if a church member takes to its use after admission to the church, he becomes thereby a subject of church discipline.

The responsibility for the present state of the opium traffic in China lies, in large measure, at the door of a Christian nation, Great Britain. The history of the forcing of opium on an unwilling government is too familiar to need repetition. But the recent justifying of the traffic, on the part of the Commission appointed by the British government to inquire into the subject, is the deliberate confirming of a great wrong that must sooner or later react on those responsible for it.

**Chinese culture of opium increasing.** In recent years the cultivation of the poppy has been introduced into the Swatow district, and the crop is so profitable that the area cultivated appears to be spreading. It is to be feared that unless the Chinese government shall show itself both able and disposed to check this growing evil, it will continue to spread until it proves the utter ruin of the Chinese people. But what can the Chinese government do, even though it should prove to be able and willing, in the face of the fact that it must admit the opium that comes in from India protected by treaty with the British government.

A first and most important thing is to encourage and strengthen the hands of those who in Great Britain are carrying on the struggle against the present policy of their own government. That they will finally win the fight I strongly believe.

**Rev. Frederick Galpin** (United Free Methodist Church Mission Board, twenty-five years' service).—I have seen the evil of opium smoking in China. I have no language at my command adequate to express the injury wrought upon men, women and

children by the use of this drug. **How opium blights childhood.** Innocent children suffer their whole lifetime because their father is reduced to poverty by the costliness of the vicious habit. Girls are sold to a life of shame, and their suffering and misery, and moral and physical destruction, is the price paid by the father who loves his opium more than his children. It is time that the power of Christendom should awake and arise to stop this great evil.

**Edgerton H. Hart, M.D.** (Wuhu, Methodist-Episcopal Board, 1893—).—The Chinese have native liquors made from rice and fruits, but use them in moderation, chiefly on holidays. Their wine cups are hardly more than thimbles. The opium curses body, mind and soul, and its use and the direful consequences are both increasing. The use of morphine is also increasing, an anti-opium pill, containing morphine, intended to cure one evil, having instead stimulated another. For the cure of opium sots anti-opium colonies are needed where the drug is not for sale, to which victims may be sent for six months to break the habit with the aid of favorable surroundings and treatment.

**Rev. John W. Davis, D.D.** (Soochow, Presbyterian Board, twenty-six years' service).—The worst results of opium are the poverty and degradation inflicted upon the opium sot's wife and children. An opium smoker will, when all else is gone, take the clothes of his baby girl, and even in winter pawn them for the price of opium. Opium smokers often sell wives and daughters into a life a thousand times worse than death.

**Mary A. Holbrook, M.D.** (formerly Foochow, American Board, now in charge of Scientific Department Kobe College, Japan, twenty-one years' service).—At one time I had in my dis-

**Three generations of opium slaves.** pensary in North China four generations from the same family who came to be cured of the opium habit—great-grandmother, grandmother, mother and child of two years—all bound by the same chains, for the child, they

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explained to me, would go into convulsions unless they puffed the smoke from the opium pipe in its face every six hours. The great-grandmother I sent back to a relative; she was too old and feeble to endure the ordeal. The mother and child presented no special difficulties; but the grandmother, on being deprived of opium, grew frantic and lashed about the room, throwing herself upon the locked door and barred windows. Her eyes grew glassy and she foamed at the mouth, tore her hair and her clothes, dug her nails into the flesh, and then became unconscious. After a little she was partially restored. She begged me to save her life by giving her just the least little bit of opium. She begged and implored all night when she was conscious; and when she was not I sat beside her with my finger on her pulse, wondering how much longer it was safe to hold out. For me it seemed a mental struggle between my will and Satan himself. Nearly all night I stayed, administering medicine and mental stimulus, and the morning light brought victory and peace. And yet an eminent English barrister says that the opium habit is "as innocent as twirling the thumbs."



Miss **Theresa Miller** (Kien-P'ing, Auhuei, China Inland Mission, 1890—).—I have seen manhood degraded physically and morally, the sufferings of women and children immeasurably increased, and homes broken up through the opium habit. Wives and children are sold to satisfy the craving. I have seen many brought from wealth to extreme poverty; men unable to work until the daily portion had been obtained; a dying beggar asking opium instead of offered food. The Chinese all condemn its use. Without Christ, they who use **Opium victims saved.** it have no hope in this life or the next. But Christ can save from this evil habit.

Mr. Chin, pale, sallow, emaciated, received Christ, gave up opium. When taunted by his friends that he was half a foreign devil, he replied: "I am much better than I was, for I was a whole opium devil." Many of the women have said to me: "Opium is ruining our country. Why did Britain send it?" I am British, but was compelled to say: "There are men in Britain as well as China who love gold better than they love their God or their neighbors." Let us pray the living God that this stain shall be lifted from the British flag.

**Rev. Isaac Taylor Headlands** (member Faculty of Peking University, Methodist-Episcopal Board, 1890—).—One of our native evangelists had seventy-five baptisms his first year, and one hundred and thirty-five joined on probation, in connection with which he received from these members a cupboard full of abandoned pipes and wine cups as trophies of his temperance work.

**Rev. A. B. Winchester** (Pou-ting fu and T'ung Cho, American Board, 1887-1889, now Superintendent of Chinese Missions in British Columbia of the Presbyterian Church in Canada).—I have traveled in different parts of China, north, south and middle, and solemnly state that I have seen enough of the physical suffering and want, social degradation and confusion, moral depravity and loss, occasioned directly and indirectly by opium, to make the stoutest heart sick and to stagger the conscience with the contemplation of the blood-guiltiness which rests on whosoever is responsible for the perpetration and continuation of the opium curse in China. A more reprehensible traffic never engaged the energies or stirred the soulless cupidity of men.

**Rev. T. W. Pearce** (Canton and Hongkong, London Missionary Society, 1879—, twenty-one years' service).—I have seen with my own eyes during many years the evils resulting from the use of opium in the cities, towns and villages of South China, where the practice of opium-smoking is widespread. Its consequences are poverty, suffering and crime and everything that makes against righteousness and the coming of God's kingdom on earth.

**Rev. J. B. Fearn, M.D.** (Soochow, Methodist-Episcopal Church, South, 1894—).—Opium smokers take up the habit either to relieve pain or as a diversion for idle lives. From whatever cause they begin the use of the drug, it is not long before they have to largely increase the amount used or be denied the pleasure or relief sought for. In the case of the poor, the whole family is made to suffer beyond one's power to describe or one's imagination to realize.

**Mrs. J. B. Fearn, M.D.**—Were you to ask me the cause of nine-tenths of the suffering of all the men, women and children in China, I could but answer, Opium. Were you to ask me the cause of China's mental, moral and physical degradation, there could be but one answer, Opium. The cause of her lethargic indifference to the spread of the Gospel of our Lord Jesus Christ is also opium. May God speed the day when **NATIONS MAY BE AROUSED TO WORK TOGETHER THAT CHINA MAY BE SAVED FROM OPIUM AND RUIN.**

**Rev. Caleb C. Baldwin, D.D.** (Foochow, American Board, 1848-1895, forty-seven years' service).—1. Continue efforts to influence western governments to stay the commercial crime of bartering in deadly drinks. 2. Let no mission in any part of the world fail to make prominent and urge on natives the duty of abstinence.

**Mrs. Howard Taylor** (née Geraldine Guinness, Ch'en Cheo, Ho-nan, China Inland Mission, 1888—).—One of the most formidable obstacles we have to deal with in this missionary work is the terrible vice of opium smoking. Society is permeated with it. Its victims are found among all classes of the population. Opium dens abound on every hand, and the poisonous drug is smoked without disguise in the homes of the people. Men and women alike are enslaved by the habit, and untold suffering and misery are the result. Opium smokers part with all they possess run deeply into debt, and then even sell their wives and children without compunction in order to satisfy their degrading appetite for the drug.

One sad case may stand as an instance of many. In one of the great cities on that plain I was deeply interested, some years ago, in a young woman who came regularly to our meetings. She was a tall, well-developed, intelligent girl, about twenty-four years of age, thoroughly respectable and holding a good situation in the city. Her husband was an opium smoker and unable to support her. He had consented to her going into service in order to earn a living for herself and her little girl, who was about six years old. She was employed as a nurse by a well-to-do family in the city, and was in the habit of coming to our house with the children of her mistress to learn all we could teach her of the Gospel.

One morning she spent some hours with us learning to read, and drinking in the truth. She left about midday. Towards afternoon I was suddenly summoned to go out to an opium case. A woman had swallowed a large quantity of the poison, and they begged that I would come at once to save her life.

Such calls were of frequent occurrence. In that city I have been sent for as many as four times in one day to different houses in which young women have taken opium to poison themselves because of the misery of their lives. I went, of course, at once, taking with me the necessary medicines.

The messenger led us out of the city to a wayside temple, where a large crowd of men had assembled to witness the dying agonies of the poor victim. They made way for me, and I passed rapidly through the crowd and knelt down beside the prostrate form on the floor of the temple to see what condition the poor woman was in.

Imagine the surprise and horror with which I discovered that the patient was none other than the girl who had been at our house that very morning. There she lay, unconscious and disheveled, breathing heavily, surrounded by that contemptuous and scoffing crowd.

To mix medicines and raise her from the ground was the work of a few moments, and then came the more difficult task—to get her to swallow the remedies prepared. When I had at last succeeded in arousing her, I shall never forget the look with which she understood.

"Oh," she cried imploringly, "do not ask me to take it. You are my friend. Let me die. I cannot live. You do not understand. I cannot possibly take the medicine. I cannot possibly live. Oh, let me alone. Let me die quickly."

Of course I had no time to argue or persuade her, but was obliged to make her take the medicine without delay. It was a terrible scene for several hours. At last the poison was thrown up and her life was saved.

Then it was that my woman (a servant), who had accompanied me, drew me aside and said in an undertone, "Do you know why she took that opium?" "No," I said, surprised, "what was the reason?" "Look over there," she answered, pointing to a corner of the temple: "do you see that man?" I looked and saw a wretched degraded-looking object, a man crouching in the corner of the temple, his face buried in his hands. I knew at a glance that he was an opium smoker, far gone in his downward course. Thin and haggard, and clothed in rags, he presented a miserable appearance. "That," she cried, with a look of horror, "is this young woman's husband. When she left our house this morning to go back to her mistress' home she found that he had come in from the country and was waiting for her. He told her that she must go with him at once. Greatly alarmed, she inquired the reason, but he would give no explanation. She managed, however, to discover from the other servants in the house the facts that some of them had got out of him during her absence." For some time he had been rapidly going from bad to worse. The opium craving was strong upon him. He had sold everything and his luck at gambling had failed. Deeply in debt, he knew not where to turn. With an opium smoker's utter callousness to the sufferings of others, he had determined to make money out of his wife and little daughter. He had deliberately sold them both to a man in a neighboring city to a life compared with which death were nothing. When the poor girl discovered this she was not long in making up her mind. She gathered together what little money she had, slipped out unobserved, ran to a neighboring shop and bought a large quantity of opium. This she hastily swallowed, determined never to reach the end of that journey alive. She knew that there was no help for her in any other way. Of course they had not gone far outside the city before she was unable to proceed, and lay down in that wayside temple to die. And there she would have died unpitied—as so many hundreds of women do die in China every year—had it not been that missionaries were within reach who were able to save her life.

But, oh! for what a life had we saved her! I almost felt when I heard it—stricken with grief and horror—that it would have been better to have let her die, even the opium suicide's awful death.

In this particular instance the girl was rescued; for when the people in the city heard what we had done they were moved to some compassion and made a contribution from door to door to buy her back from her husband so that the miserable man was sent away with money enough to pay his debts. This, however, was simply the outcome of our presence and action in the matter. Had we not been there she would have died unpitied and un-befriended, as many hundreds do in China every year.

I believe the *deaths* in the whole of China from opium poisoning (suicidal) number fully *two hundred thousand a year*.—*William Hector Parke, M.D., surgeon in charge of the Soochow Hospital, surgeon to the Imperial Maritime Customs, etc., in "Opinions of over One Hundred Physicians on the Use of Opium in China,"* 43.

Such is one solitary instance of the unutterable suffering wrought directly and indirectly through the fearful curse. Countless other facts of the same kind might be added did time permit.

"If thou forbear to deliver them that are drawn unto death, and them that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth the soul, doth not he know it? and shall not he render to every man according to his works?"



Rev. Joseph Cook, D.D., LL.D. (Boston, "Observations as a Traveler").—At Canton and Shanghai, in large parlor meetings of missionaries, I have put written, elaborate questions and noted very carefully the replies, on the ravages of the opium habit in China. The testimony was unanimous, detailed, conscientious, convincing, and its general effect was to produce, first, intense moral indignation against the promoters of the traffic, whether British or Chinese; and, next, consternation at the ravages themselves, their fatal breadth and virulence, personal, social, national. My study of the question through missionaries prepares me to endorse every word of Mrs. Isabella Bird Bishop's recent testimony on the subject on the ground of testimony from others than missionaries. She regards the information to be obtained in mission circles as the best to be obtained anywhere. But, as there is a prejudice among certain poorly-informed classes of readers against this evidence, she draws her opinions wholly from other sources. Her chapter

■ "The Yangtse Valley and Beyond," by Mrs. Isabella Bird Bishop, Vol. ii., pp. 280-299.

in her recent volume on "The Yangtse Valley and Beyond" is the most authoritative and appalling revelation of the horrors of the opium habit and of the iniquity of the opium trade that I have yet seen after abundant search for the truth and the whole truth as to this cancer on the fair bosoms of China and India, and also as to the cancer-planters in England and elsewhere.

**Mrs. J. F. Bishop (Isabella L. Bird), F. R. G. S.**—Eight years ago it was rather exceptional for women and children to smoke opium, but the Chinese estimate that in Sze Chuan and other opium-producing regions from forty to sixty per cent are now smokers. Where opium is not grown the habit is chiefly confined to the cities, but it is *rapidly spreading*. Its existence is obvious among the lower classes from the exceeding poverty which it entails. Millions of the working classes earn barely enough to provide them with what, even to their limited notions, are the necessaries of life, and the money spent on opium is withdrawn from these. It is admitted by the natives of Sze Chuan that one great reason for the deficient food supply which led to the famine and distress in the eastern part of the province in 1897, was the giving of so much ground to the poppy that there was no longer a margin left on which to feed the population in years of a poor harvest.

From all that I have seen and heard among the Chinese themselves, I have come to believe that even moderate opium smoking involves enormous risks, and that excessive smoking brings in its train commercial, industrial, and moral ruin and physical deterioration, and this on a scale so large as to threaten the national well-being and the physical future of the race.

At the close of 1898, a book was published by *H. E. Chang Chih-tung*, who is described by foreigners long resident in China as having been for many years one of the most influential statesmen in the country, and as standing second to no official in the empire for ability, honesty, disinterestedness, and patriotism. He has filled in succession three of the most important vice-royalties in the empire. He writes of the opium evil as follows:

"The injury done by opium is that of a stream of poison flowing on for more than a hundred years, and diffusing itself in twenty-two provinces. The sufferers from this injury amount to untold millions. Its consequences are insidious and seductive and the limit has not yet been reached. . . . The injury is worse than any waste of wealth. Men's wills are weakened, their physical strength is reduced. In the management of business they lack industry, they cannot journey any distance, their expenditure becomes extravagant, their children are few. After a few tens of years it will result in China's becoming altogether the laughing-stock of the world. . . . If Confucius and Mencius were to live again, and were to teach the Empire . . . they would certainly begin by [teaching men] to break off opium."

What can be done to save China from this great and rapidly-growing evil? ■

■ "The Yangtse Valley and Beyond," pp. 281, 285, 293, 297.

**Mr. Sien Lien-Li**, a Chinese government official, Soochow, Foochow, Wuhu, in his introduction to "*Opinions of Over One Hundred Physicians on the Use of Opium in China*," ■ writes as follows: "From ancient times

■ "*Opinions of over One Hundred Physicians on the Use of Opium in China*," a book of 100 octavo pages, sold by Presbyterian Mission Press, Shanghai, at 30 cents, and can be ordered in the United States of the Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C., at 40 cents. Besides dealing with medical aspects of the subject the book intimates, in many testimonies, that England has lost in the sale of other and better goods more than she has made out of her Chinese opium trade, which has hurt her also politically through its effect upon the public opinion of the world. This book is the first broadside of a new "Anti-Opium League," recently organized by missionaries of many denominations in China. The League suggests "an Anti-Opium Anglo-American Alliance."

to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium. . . . The use has become so common that it is freely used throughout the Empire, and its victims number tens of thousands. The slaves of the habit become old, infirmed and incapacitated before their time, and all finances are exhausted. This condition is pitiable, but it is not the worst—for those who hold office on their part become greedy and grasping, those who are soldiers become nerveless, and the number of depraved population is increasing daily, while the wealth of the country steadily decreases.

Doctors Du Bois and Park, having determined to invite expressions of opinion from all the foreign physicians residing and practicing medicine in China, have sent out circulars for the purpose of obtaining their observations and experience on the subject of the advantages and disadvantages of opium using. At this time there have been received about a hundred replies in all of which it distinctly stated that there is no advantage

Consensus of 100 doctors that the opium habit is evil and only evil.

but only injury from the habit. SUCH A CONSENSUS OF OPINION CERTAINLY SHOULD BE CONSIDERED SUFFICIENT REASON FOR THE PROHIBITION OF IT. Dr. Park

proposes to file these replies and have them presented to the governments of England and America might save China from opium. England and America, so that the proper influence may be brought to bear to prevent the cultivation of the poppy in India, as that country is the main source of the supply—for when the fountain is cleansed the stream will be pure. Yet there are those who argue that the production of opium is one of the chief industries of India, and that upon this source of revenue the government is largely dependent, and thus it is scarcely probable that such action could easily be taken. But is there any country the soil of which is incapable of production? If there are such places then of course no revenue may be obtained. Now if the cultivation of other crops be substituted, without doubt there will be an equal revenue. THE CONTINUED PRODUCTION OF THAT WHICH IS AN EVIL TO MEN AND AN INJURY TO NEIGHBORING KINGDOMS, ENTAILS A REPROACH AMONG ALL GENERATIONS, AND DESTROYS THE COUNTRY'S REPUTATION FOR ENLIGHTENMENT. Thus as to which is better, advantage or disadvantage, it is not necessary to enquire of the wise.

Yet again there are those who say, "Suppose such a scheme be tried and opium cultivation be prohibited in India; already throughout China its production has been established, and thus to prohibit in India and permit in China only cuts off a source of income, and the trouble is still not remedied." This may be true, but yet *the whole matter really depends upon the British and American governments. If there is a desire to prohibit opium they should communicate with the TSUNG-LI YAMEN and in concert COME TO AN AGREEMENT CONCERNING RESTRICTION OF POPPY CULTIVATION.* The woe that comes to China through opium is not only recognized by the government but every one that uses it is aware of its hurtfulness; thus *when both rulers and people are of one mind it could most easily be accomplished.*

Now in China there are very many among the upper classes who seem to be in ignorance concerning the true state of affairs, and are not willing to blame the Chinese for their fault in using opium, but *ascribe the real cause of the whole trouble to the avariciousness of foreigners and thus look upon them with hatred. Also, the ignorant masses, having even intenser antipathy toward them, we continually see on every hand anti-missionary outbreaks and riots, by which is caused much trouble and perplexity, as such affairs are most difficult to settle.*

If this plan that is being tried proves successful, and this evil to mankind is made to cease, then *the real intention of Christianity would be plainly exemplified.* Would that it might be so; my eyes long for the sight.

#### WHAT CAN BE DONE FOR CHINA.\*

\*These suggestions have been revised and approved by Rev. C. A. Stanley, D.D., Tientsin, American Board, 1862—

#### EFFORTS BY MISSIONARIES ON THE FIELD—HOW TO HELP.

1. By inserting in the reports you send home for publication or for the perusal of your committees, facts with regard to the opium habit calculated to interest the readers, showing how degrading a vice it really is, and how greatly the connection of the British government with the trade hampers your efforts to make known the Gospel to the people of China.

2. By promoting the formation of anti-opium associations in China, and sending particulars of the work of such associations to the Society for the Suppression of the Opium Trade, Hon. Secretary J. G. Alexander, Esq., LL.B., Finsbury House, Bloomfield Street, E. C., London, England.

3. By prayer, both united and individual, for the following definite objects:

a. That the rulers of Great Britain and of India may be made willing to put away the national sin of complicity in the opium trade.

b. That a blessing may rest upon the efforts of those who are seeking to enlighten the minds and consciences of the Christian public of Great Britain with regard to this question.

c. That the Chinese authorities may be encouraged to deal vigorously with the native growth of the poppy.

d. That they may renew their remonstrance against the importation of Indian Opium, in such a way as to show clearly that they still desire to rid China of this curse, notwithstanding the large revenue they now obtain from the drug.

Prayer meetings of missionaries and native converts for these objects might, in some places, be possible, and would, doubtless, be attended with much blessing.

[The above are, in substance, the suggestions made by the Society for the Suppression of the Opium Trade, to the Decennial Missionary Conference in China, 1890, to which the editors would add the following:]

4. Continue the effort to arouse such a public sentiment as will influence the British government to discontinue the culture of the poppy in India. Also influence that government to seize the present opportunity to stop the importation of opium into China, and to press the Chinese government to prohibit its home growth, and thus cut off the main source of supply.

5. Strive to induce Great Britain, the United States and the other Christian powers to assure the Chinese government that no obstacles will be placed in the way of a renewal of her former prohibitions concerning opium.

6. Missionaries and all friends of humanity should urge China to renew her former prohibition regarding intoxicants. This law should be brought up to

date, and include in the prohibited list lager beer, with which so many begin their downward career to a drunkard's grave. Missionaries and teachers in China should fully expose the fallacy that lager beer is the lesser of two evils, and a relatively harmless substitute for distilled liquors. Not only its personal effects should be studied and promulgated, but also its social effects. The smaller percentage of alcohol in each glass leads to more frequent and longer visits to the saloon than in the case of distilled liquors, and thus the saloon becomes a place of lounging, loafing, treating, and plotting all sorts of evil—a very nesting place of vice, crime and anarchy. The testimony of physicians and others as to the effect of beer in producing Bright's disease, dropsy and sunstroke, and the experience of surgeons as to the frequent collapse of beer drinkers under even slight surgical operations, can be obtained from the National Temperance Society, 3 West Eighteenth Street, New York, for 25 cents.

## Korea.

DR. AND MRS. C. C. VINTON.

SEOUL, PRESBYTERIAN BOARD, 1892.

Korea has not as yet been widely influenced by the opium and liquor curses, yet opium smoking is not altogether unknown there, and suicides from opium are not infrequent. Drunkenness is the most open sin, and one of the greatest hindrances to the spread of the Gospel in that land. The introduction of Japan-made beer and of European liquors, adulterated and rebottled in Japan, is progressing rapidly, and BIDS FAIR TO WORK GREAT HARM AMONG THE UPPER CLASSES. We wish the fullest success to the movements you are inaugurating.

Rev. F. S. Miller (Seoul, Presbyterian Board, 1892—).—Use of opium and liquors is not yet general, but is *increasing*, accelerated by the greed of the rumsellers of Christian lands and the bad example of commercial and political residents from the same. Nothing is being done to stay this rising tide of evil except the personal work of missionaries.

### WHAT CAN BE DONE FOR KOREA.

These suggestions have been revised and approved by Rev. A. J. Brown, D.D., Secretary Presbyterian Board.

Surely missionaries and teachers in Korea cannot fail to learn from the example of China and India that *prevention is easier than cure*. 1. Let total abstinence be taught scientifically in all schools, and ethically in all churches. Let churches in Korea avoid our mistake of leaving temperance work, which belongs to the church as applied to Christianity, to outside societies, which are at best only scouting parties. 2. Let the government be persistently influenced to prohibit both these curses, with China's experience as to opium, and India's as to drink, held up as warnings. Let Korea be assured that the civilized world will never permit another opium war.

## Japan.

REV. A. D. GRING.

KYOTO, PROTESTANT EPISCOPAL CHURCH OF AMERICA, 1879.

There can be no shadow of doubt that since the gates of the Island Empire of the Pacific were thrown wide open to Western civilization much that has already been and will continue to be of signal and lasting injury poured in. Of those evils none can compare with intoxicants, which have been sent to Japan in large quantities and of every conceivable variety. Later, manufactories of American Breweries multiplying. liquors, of beer principally, were erected in Yokohama and near Osaka. These breweries are doing a large and flourishing business. About a year ago it was reported in the Japan Mail that another American brewery was to be erected north of Tokyo with a capital of three million yen, which is equivalent to about \$1,500,000.

American wines and liquors are also used throughout Japan. Only recently large quantities of alcohol and whisky were shipped to Japan and an attempt was made to smuggle it into the country. The smugglers were discovered, and a duty of 250 per cent was placed upon the "white whisky," as it was called.

Throughout the length and breadth of beautiful Japan, in all larger and smaller cities and villages, foreign drinks are easily obtainable, to the great injury of the people. The Japanese have an intoxicant of their own, *sake*, which has ruined its millions. Our foreign drinks will add millions more, unless the Japanese government set this and other Christian governments the example of forbidding their manufacture and sale.

The Christian people of this and other lands should exhaust all possible and proper methods to arrest and control this evil traffic which has assumed such enormous proportions everywhere. We are not prepared to say how this is to be done. We don't know. But of this we are sure, that this great evil has assumed such proportions and daring as to alarm the sober-minded and thinking people of the world. Something must be done now by individuals, but soon the governments of the world must take it up and deal with it as they would deal with the black plague, the cholera and the famine. These have slain their millions, but drink has slain its tens of millions. May God grant that those who have long suffered from their terrible affliction may be speedily relieved.

Rev. John L. Dearing (Yokohama, Baptist Missionary Union, 1889—).—No country in the world suffers less from the opium traffic than Japan. The laws forbidding its importation are most strict. Japan has not lived as a neighbor to China without learning the lesson which that opium-cursed empire



so sadly teaches the world. Chinamen living in Japan do smuggle the drug into the country and its curse is felt in a measure among the Chinese residents. I have never known of a Japanese being addicted to its use. Every Chinaman coming to Japan is thoroughly examined to see if he has opium about his person before he is permitted to land. A few years ago it was not possible to import certain patent medicines which contained opium into Japan.

Wherever the ships of war of the Western nations congregate there will be liquor saloons. The open ports of Japan, notably Yokohama, Kobe and Nagasaki, where the various ships of war of America and European nations assemble, and where the merchant ships of the world come in large numbers, are attractive ground for saloons and poor liquor. This has but little effect upon the Japanese so far as encouraging drinking is concerned. The Japanese have their own liquor and do not like the foreign distilled liquors. These rum shops where sailors and other foreigners drink are not much frequented by the Japanese.

**European and American rum shops rouse contempt.** Their effect upon the natives is to arouse a contempt for the countries represented by sellers and drinkers alike. In the early days no distinction was made between the missionaries and the sailors, and of course even at the present time the work of the missionary is greatly hindered by the evil influence of these rum shops.

The next morning after treaty revision came into force in Japan, in July, 1899, by which Japanese laws are made to apply to all European residents, and violators of the law are no longer tried by consular courts but are subject to Japanese courts and Japanese prisons, Yokohama was shocked by the report of a murder by an American citizen of an American and a Japanese while under the influence of drink. This took place in one of the rum shops above mentioned, and thus America had the disgrace of seeing one of its own citizens the first to suffer arrest under the new treaties and after conviction meet his deserved death on the gallows at the hands of the Japanese government.

**Beer saloons are becoming popular.** What has been said applies to the rum shops for the sale of distilled liquors. A new peril is THE RECENTLY INCREASED CONSUMPTION OF BEER, WHICH IS A GROWING EVIL. This beer has been introduced into the country by Europeans,<sup>2</sup> who have in some cases

<sup>2</sup> By Americans also, as consular reports show.

built breweries. Much money is made in the manufacture of Japanese beer, which is sold in other countries also. Everywhere in the land this "foreign beer," made in Japan, is on sale, and is consumed in enormous quantities.

Let us never forget the disgrace and humiliating spectacle that we present to the world of the East in our drinking habits. That the nations which lead in civilization and Christian work should at the same time lead in this traffic and make such beasts of themselves because of it is a thing that the Oriental cannot comprehend. The example is a hindrance to all good influences which emanate from our shores, and causes the native to question the sincerity and truth of our best deeds. A religion which produces such fruit is not the religion for the East, is a thought that the missionary often meets in one form of expression or another.

**Miss H. Parmelee** (Maebashi, American Board, 1877—).—The Japanese have long had sake, but

**Beer drinking rapidly increasing.** now they have all sorts of beer and distilled liquors imported from this country and from Germany, and they have obtained from Germany instructors and teachers in the art of making beer, and they are teaching the Japanese now how to make their own beer, and as you travel about through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer hall was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer hall amounted to thousands of glasses, and within two week's time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan.

**Rev. H. J. Rhodes** (Tokyo and Okayama, Christian Convention, 1889-1892).—The introduction of American beer into Japan has proved, and is proving, a hindrance to the work of missions. The native drink, sake, is bad enough, but the beer is more seductive. The habit of beer-drinking is growing among the young men of the wealthier class, and is a constant menace to our work.

**Miss E. A. Preston** (Kobe, Canadian Methodist Board, twelve years' service) —The national drink of Japan is sake, distilled from rice, containing about 14 per cent of alcohol. It is used universally for culinary purposes, also as a beverage by men, forming one of the great attractions of their banquets. Its effects are easily seen in the flushed face, in the body bloated to an unsightly size, in the stupefied or maddened brain, the ruined property, the unhappiness of the home, the suffering of wife and children, and in the shortening of life.

Tobacco is smoked in little pipes, publicly and privately, by women as well as men. It was introduced into Japan by the Dutch, and hence, as one of our Japanese Christians has expressed it, it is "a Western barbarianism."

The evils arising from the use of native liquors and tobacco in Japan have been greatly intensified

by the introduction of wines and other liquors, cigars and cigarettes—some more or less adulterated—from so-called Christian countries, while their manufacture has been frequently imitated on native soil.

On the one hand, the missionary takes the Gospel and inculcates the principle of total abstinence from the use of intoxicating drinks—and some of us from tobacco too—while on the other hand our Christian nations allow the unrestricted traffic of articles most detrimental to the well-being of men, thus to a certain extent nullifying our work.

We have to contend also with the fact that in Yokohama and other places there are most heart-saddening and repulsive examples of men from Christian countries who have been enslaved by the awful drink habit and kindred vices.

The Japanese are too shrewd not to perceive that somewhere there is a discrepancy between precept and practice.

In Japan to-day sake and tobacco are heavily taxed, while the Japanese government puts to the blush our Christian administrations by its prohibition of the importation of opium, and its law recently passed forbidding the same of tobacco to minors and all students, and its use by them.

Japan's anti-tobacco law. Recently a law of great importance has been promulgated with reference to the use of tobacco by minors. The law became operative on April 1, 1900. In this law a youth of less than twenty years is regarded as a minor. If a minor is caught smoking, the penalty in his case is not so severe, being only the confiscation of his tobacco and smoking implements; but the parent or guardian wittingly allowing a youth to smoke becomes liable to a fine not exceeding one yen, that is, a Japanese dollar, and a tobacconist wittingly selling tobacco, cigars, or cigarettes for the use of a minor may be fined ten yen. Since the promulgation of this law, the Minister of Education has issued an instruction carrying the restrictions still farther, namely, that all students in schools of elementary or middle grade, without reference to age, shall be forbidden to use tobacco in any form. This reaches the case of many who have passed the age prescribed by law, and inaugurates a reform sadly needed and as eagerly welcomed by all who have the interests of this people at heart. The bill was introduced by the Hon. Sho Nemoto, M. P., whose picture is given herewith, and whose statesmanlike act should be imitated in all lands. Mr. Nemoto is a Christian, and his enlightened views regarding the use of tobacco, and on many other moral questions, are based upon Christian principals. Not only does Mr. Nemoto recognize this but he wishes not to take all the honor to himself for this good work, desiring to share it with his great and good benefactor, the late Hon. Frederick Billings, under whose care he was educated in the University of Vermont, and who said to him, "I wish you to be useful in Japan." Mr. Nemoto says of the Hon. F. Billings, "His loving spirit is always working in me."—*Joseph Cosand.*

A grand, prosperous, continually-expanding temperance work is being done in Japan. There is a national society composed of various affiliated bodies, including the W. C. T. U.

Miss Clara Parrish, seventh around-the-world missionary of the W. C. T. U., started out with the interests of Japan upon her heart, and "set her prayerful stakes" to obtain 1,000 pledged total abstainers among the young women in the schools and colleges of that country. Her prayers and tactful, persistent labors were more than answered. Over 1,000 girls became members, and an efficient young Japanese woman, Miss Fami Matami, was made General Secretary, under whose charge the work has grown, and she has become an acceptable speaker and organizer, her father having been quite won over to the cause. Those who desire full reports of her work and methods should address Miss Clara Parrish, Paris, Ill.

**Rev. Otis Cary** (Kyoto, American Board, 1878—).—Many visitors to Japan have reported that there is little intemperance here. One reason of this impression is that most of the drinking is done in the homes, in hotels and brothels, where the drinkers remain until the intoxication has passed away. Hence, except on religious holidays and similar occasions, few drunken people are seen upon the streets. Moreover, the Japanese are seldom quarrelsome when intoxicated. They are usually good-natured and give themselves to singing and various antics that strangers might not recognize as signs of intoxication. I fear, however, that a change is taking place in this respect, owing to the introduction of foreign liquors which are stronger and are likely to produce a more violent type of intoxication. In recent years large quantities of alcohol imported from Western lands have been used in making various artificial beverages. The government has lately imposed upon this alcohol a duty of 250 per cent. To get around this tax medicinal tinctures of various kinds have been imported and the alcohol distilled from them. So-called "white whisky," containing 65 per cent of alcohol was imported and had to pay only 40 per cent duty; but the government has now decided that it must be classed with alcohol.

Intemperance is here as everywhere a great obstacle to the work of the missionary. Drinkers are unwilling to give up their cups.

Among other evils copied from those of western lands has been the opening in cities of "beer halls," and still more lately we have had "rum halls," as the Japanese are beginning to manufacture rum. Formerly the country was without anything similar to our saloons or grogshops, but we fear that they are now fastened upon us by these new institutions.

#### WHAT CAN BE DONE FOR JAPAN:

These suggestions have been revised and approved by Rev. A. D. Gring, of Kyoto.

There can be little doubt that among the special perils that threaten the highest interest of Japan the introduction of foreign intoxicants—beer, wine and whisky—are among the gravest. Japan, however, is fortunate in being able to control public perils to



her people more easily perhaps than most nations. What she has already done to prohibit opium and tobacco to the young and old she could easily do with all native and foreign intoxicants. This action, of course, will be obliged to come from those Japanese statesmen, philanthropists and scholars who realize the danger and will seek to secure legislation in the matter. No foreigner, of course, could hope to do this. That such legislation would be hailed by all Christians and well-wishers of Japan goes without saying. That day is still far distant when every man will be a law unto himself in the fear of God, in meeting these and other perils that threaten the individual, the home, the country and the church. Until that day comes, however, may we not expect that governments will do for their people what they cannot do for themselves in legislating the evils out of the reach of men as far as possible, and then we shall have fewer falls because there will be fewer temptations to fall.

[To the foregoing suggestions made by Rev. A. D. Gring, previously quoted, the editors would add the following:]

Japan's special peril is from the recent introduction of beer, and with it the American saloon. Missionaries and teachers in that country, and its own progressive statesmen, who may lose through permitting beer and other intoxicants what they have gained by antagonizing opium and tobacco, are called, as by a firebell, to a swift and thorough study of the physical, moral, social and political influence of the American beer saloon. (See suggestions as to Turkey, Bulgaria, India, Korea and China, many of which are equally appropriate to Japan.

#### Face any new Section

"I protest against this traffic (the liquor traffic) because of its demoralizing effect upon the native races. We know something of what it is at home, but these natives are simply grown-up children,—they are in the position of minors or infants here among us; and if you insist and rightly insist by law that they who sell liquor to children—minors—shall be punished, will you force this traffic upon nations who are all minors together?

"I protest against this traffic because of its destructive influence on all legitimate commerce. I appeal here to the selfishness, if you will, of the trading community as a whole,—and I ask them in the name of common sense and righteousness of they are going to allow this traffic to deprive them of all honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you can force rum upon them you cannot give them cotton goods, for if they buy rum they will have nothing to buy the cotton with. Therefore, for the sake of those who are engaged in legitimate commerce, I ask that this should be prohibited.

"I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missions. Why should we go to the heathen world handicapped and hampered by these men, who have no care but to make money, and who have yoked the car of appetite to the ear of mammon that they might ride all the more surely over men.

"And, brethren, let us, as representatives of the missionary societies of the world, rise in our might and say that it is time that we should be unhindered, it is time that we should be unhampered. If the Christian churches of England, and Europe, and America were united, and earnest, and right, no evil in the world could stand before them"—*Wm. M. Taylor, D.D., at Centenary Missionary Conference, London, 1888.*

## General Discussions of the Evil and its Remedies.

### A NEW EMANCIPATION DEMANDED.

ADDRESS BY

REV. THEODORE L. CUYLER, D.D.

EX-PRESIDENT NATIONAL TEMPERANCE SOCIETY, AT  
ECUMENICAL MISSIONARY CONFERENCE, 1900.

[Report below,  
taken by New

"The New York Times said in introducing its report of this address: "As Rev. Dr. Theodore L. Cuyler stepped forward he was greeted with a burst of applause that was hardly surpassed by that with which President McKinley was received on the opening night. This was repeated several times at telling points in his address."

York witness, was sent us by Dr. Cuyler as "the only verbatim report":]

Fellow-soldiers of Christ, all hail! This Conference has been dealing with many important problems touching the advancement of the kingdom of Christ; but there remains another problem,

DR. THEODORE L. CUYLER,

very important, on which I have been requested to address you to-night. And although it is not allowed to present resolutions at this Conference, if I were to do so I would phrase one something like this: "That, whereas, one of the most important obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; Resolved, that our Christianity needs a little mote of Christianizing at the core." (Great applause.) And I am sure that if our beloved and honored Christian statesman, ex-President Harrison, were here to-night, he would second this resolution, for in that grand address in which he set the keynote of the Conference he uttered this memorable sentence: "The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered"—mark the words—"hindered by those who, coming after, have reversed it. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices."

The history of foreign missions has been a confirmation and a commentary of our noble President's true words. For how many years have ships from Christian ports carried missionaries in the cabin, and rum, firearms and opium in the hold? Even Britain and America have held out to heathen

Christian nations make ten drunkards to one Christian.

raises the Bible in one hand and the bottle in the other hand; and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

**A heathen chief pleading for prohibition.** Four years ago Khama, the Christian chieftain of Bechuanaland, converted under Livingston, went to London on an extraordinary mission. He went there to tell that he had made a prohibitory law for the protection of his tempted subjects, the poor negroes; but, he said, the chief difficulty he had was the smuggling in of liquors by British subjects, and so he implored Her Majesty's government to second his efforts by enacting measures to make prohibition successful. Think of it! A converted African savage on his knees before a Christian queen imploring her people not to poison his own nation!

But we have something nearer home than that. Among all the honored heads that have been on **Dr. Paton's appeal.** this platform, none has been looked upon with more reverence than the good gray head of that veteran, John G. Paton, of the New Hebrides (applause)—the grandest man that Scotland has sent out since Livingstone went from his knees in Africa to God's throne, and since the echoes have died away of the voice of Alexander Duff in India. My old friend Paton came here a few years ago—what for? To implore the American government—yours and mine—to prohibit the importation of firearms and whisky among his Christians of the New Hebrides. The grace of God had saved them from cannibalism, but the question was whether they could be saved from the importations of Christian America.

I am coming closer home than that. All political subjects are properly quarantined in this Conference, and you may be certain I am not **Saloons in the Philippines.** going to handle the hot potato of the Philippine problem (laughter) in any of its political aspects. But whatever the future relations of our country may be to the millions of those immortal beings, we are now before God and before Christendom responsible for their moral condition as much as any mother in that gallery is responsible for the child she kissed to-night in the crib.

There is the flag. That means authority, opportunity, responsibility. If there is anything that a true American adores next to his Bible it is the blessed old Stars and stripes. (Applause.) But, mark you, it is a most terrible truth that that flag—"Old Glory," as they call her—floats to-night over about four hundred American drinking dens and American slaughter houses of body and soul in the town of Manila. (Voices—"Shame!") Shame! shame! shame! (Applause.) If the flag means the protection of those drinking holes, then, for heaven's sake, hang it at half-mast.

The highest authority with reference to the native races there is my friend President Schurman, of Cornell, who was President of the Philippine Commission. President Schurman says: "I regret that the Americans allowed the saloon to get a foothold in the islands. That has hurt us more than anything else. We suppressed the cockfight, and then permitted saloons and dramshops to flourish. The one emphasized the Filipino frailty and the other revealed the American vice." And he adds: "It was most unfortunate that we introduced and established the saloons there, for they will not only corrupt the natives, but exhibit to the world the vices of our own race." Schurman says: "We found them a sober people when we went." And he observes in another place: "They are catching our vices, and coming under the thralldom of those drinking houses. One of them said to me, 'You brought the blessings of civilization, and have lined our most splendid avenues with five hundred dramshops.'"

Rev. W. K. McKibbin, Missionary in China of the American Baptist Missionary Union, writes us on the shame of our island saloons as follows: "The difference between the burden of the islands and the burden at home is that here we are ourselves the sole sufferers and the sole witnesses to our shame; whereas on the islands we are forcing the leprosy of our corruption upon the wards of the nation, and are doing it on the house-tops, in the face of the nations of the earth. Our island dependencies will be to us a savor of life unto life or of death unto death. If we sweep the saloons of Manila into the sea and rule the islands in truth and righteousness, we may save not only them, but, by the reflex influence, save ourselves also. If we sell out our island wards to the saloon keepers, and to a carpet-bagging administration of their confederates, we both publish to the world our national impotence and we deaden the national conscience, our only hope for better things at home."

I am not going to weary you to-night with any more sickening statistics. We have heard enough from the chaplains of our gallant army there, and the workers of the Young Men's Christian Association there, and from Bishop Thoburn—all confirming the story of the terrible debasement and demoralization of those beautiful islands.

What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest **The President appealed to.** blot on our national escutcheon. (Applause.) And if the same pen can be found, and our honored President with the same dashing stroke will extinguish this most terrible stigma on our character and our Christianity, I tell you we will give him a shout that will make the ovation he got on this platform last Saturday night appear but the murmur of a zephyr. (Applause.) I must not devote too much time to a description of the stigma that we are praying may be lifted from our beloved land—and I have talked very freely about my native country on the same principle as that of Randolph of Roanoke, who said; "I never let anybody abuse Virginia but myself." Let this great Conference send a protest to all Christian peoples imploring them to prohibit the introduction of alcoholic intoxicants among those temptable native races of the earth.

Eight years ago sixteen nations—our own among them, I am happy to say—enacted a treaty forbid

All nations called to help. ding the introduction of alcoholic drink into the Congo country of Africa. That establishes the principle. (Applause).

Now, what we want is an enlargement. This Conference asks—nay, implores—the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races that God has bidden us treat as our brethren, for the credit of Christianity and for the glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

I implore you all to use all your influence, with pen, with press and tongue, to carry out this great proposal that has been presented. (Prolonged applause.)

**Rev. Jacob Chamberlain, M.D., D.D.** (Madan-apalli, Arcot, India, Dutch Reformed Board, 1859—, forty years' service).—One of the most persistent, all-pervading and boldest obstacles to the Christianizing of the lands of the Orient and the islands of the sea is the opium and the liquor traffic. For the opium traffic in China Christian America is not, thank God, responsible. But in those lands where there is no moral stamina to stand up against the drinking habit, how are we put to the blush to see branded on the empty whisky, rum, beer, barrels and kegs that roll about the streets, "Made in America"!

*Shame, shame! if we cannot put down or prevent the liquor traffic at least in the new possessions that have come under our sway, for it sends thousands to destruction for every one saved by the labors of the missionary. God will call our nation to account if it thus damns those it has professed to rescue from oppression.*

☞ Add facing China Section

RESOLUTION ON THE "OPIUM TRAFFIC" UNANIMOUSLY  
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE  
CENTENARY CONFERENCE ON THE PROTESTANT  
MISSIONS OF THE WORLD, HELD IN EXETER HALL,  
LONDON, JUNE 20TH, 1888.

"That this Conference, representing most of the Protestant missionary societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has *strongly prejudiced the people of China against all missionary effort*. That it deeply deplores the position occupied by Great Britain, through its Indian administration, in the manufacture of the drug, and in the promotion of a trade which is *one huge ministry to vice*. That it recognizes [clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the government to suppress it, can meet the claims of the case. And that it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest, until this great evil is entirely removed. And, further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India."—*Report of the Centenary Conference on the Protestant Missions of the World*, p. 471.

"Let every missionary and every lay agent, and every woman, and every child, refrain from being silent upon that question (the opium question). The opium traffic is the greatest of modern abominations, and I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known."—*The late Earl of Shaftesbury*.

☞ Add facing Africa Section

RESOLUTION ON THE "DRINK TRAFFIC" UNANIMOUSLY  
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE  
CENTENARY CONFERENCE ON THE PROTESTANT  
MISSIONS OF THE WORLD, HELD IN EXETER HALL,  
LONDON, JUNE 20TH, 1888.

"That this International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source of *terrible and wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the Gospel*. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all native territories under their influence or government, especially in those internationally enrolled, and that a mutual agreement to this effect should be made without delay, as the evil, already gigantic, is *rapidly growing*."—*Report of the Century Conference on the Protestant Missions of the World*, pp. 475, 476.

"This awful drink trade weakens the body, debases the mind, and feeds the war passions. Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that *the death of the negro race is simply a matter of time*."—*Rev. James Johnson, native African Missionary at Lagos*.

"What is essential is *co-operation*. The example of what has been effected in the way of preserving the North Sea fisheries from the drink traffic by *co-operation* is encouraging. Britain, Germany, Belgium, Denmark, France, and Holland came to an agreement by which *it has been stopped*. Our object should therefore be *so to awaken the conscience of Europe and the United States as to lead to a joint prohibition of the deadly traffic among all native races*."—*The late Rev. H. Grattan Guinness*.